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AN

ACCOUNT OF THE ORIGIN

AND

PRESENT CONDITION

OF

THE TRIBE OF RAMOOSSIES,

Including the Life of

The Chief Oomiah Naik.

BY

CAPTAIN ALEXANDER MACKINTOSH,

OF THE TWENTY-SEVENTH REGIMENT,

MADRAS ARMY.

BOMBAY:

AMERICAN MISSION PRESS.

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W. C. Sampson, Printer.

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To

THE RIGHT HONOURABLE

JOHN EARL OF CLARE,

&c. &c. &c.

Governor of Bombay.

MY LORD,

I was induced to solicit permission to dedicate the following Account of the Ramoossies to your Lordship, from a conviction that any attempt, however humble, which might contribute to throw light on the character of a portion of the people of the country under your liberal Government, would readily meet with your Lordship's support.

With grateful acknowledgments for the consideration evinced towards me by your Lordship, whilst employed in conducting a part of the proceedings narrated in these pages,

I have the honour to remain, with great respect,

My Lord,

Your most obedient and most humble servant,

A. MACKINTOSH.

Bombay, 25th October, 1833.

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G. E. P.

PREFACE.

VARIOUS accounts have been written of the Bheels, &c. by different persons, but no description has yet been given of the Ramoossies. Whilst I was lately employed in the Poona district, I determined on putting to paper what I knew respecting these people. When it is recollected that the Ramoossies attracted such general attention by the resistance they offered to the Government authority in the Dekhan for some years past, it may appear rather singular that their numerical strength should be so small; but partly to account for this circumstance, it is only necessary to remark, that since Oomiah's successful proceedings in the years 1826—27, and his conduct during his stay at Sakoordy, the name of Ramoossy became not only more generally known, but more dreaded, and in a manner more respected; so much so, that many of the lower classes of Hindoos and Moossulmans sought employment in the service of the Ramoossy Naiks. The consequence has been, that the term Jaglah, or Rukwalldar (the village watchman or guardian), has been partly superseded by that of Ramoossy; and we frequently find Koonbies, Mallies, Mhars, Mangs, &c. performing the duties of night guardians, who style themselves Ramoossies. This has become the practice in various parts of the Dekhan, and it prevails to some extent at Bombay.

To insure as much as possible accuracy of information on this and other points, it becomes necessary to

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state here, that the Officers in charge of districts within the British boundary, afforded me every facility of communicating with the Mamlutdars of the different pergunnahs, and these rendered every required assistance. His Highness the Rajah of Satara behaved in a most kind and handsome manner, authorizing me to communicate freely with himself and the different authorities within his territory.

In drawing up the account of the life of Oomiah, a number of his most intimate acquaintances were consulted, and *he* subsequently corrected a few mistakes made by them, besides giving a full account of his own adventures. It is therefore hoped that this concise account of the origin, progress, and present condition of the tribe of Ramoossies, notwithstanding its many imperfections of style and arrangement, will be found to contain almost all that is interesting connected with their history, manners, and customs.

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CHAPTER I.

Introductory observations.—The origin and migration of tribes.—That of the Ramoossies involved in obscurity.—The limits of the country over which they are dispersed.—The origin of the tribe and that of their name variously explained.—The tribe divided into two main branches or clans.—Two minor families have sprung up since they crossed the Neera.—The number of the tribe.—The remnants of their language.—Their employment as Rukwalldars or village guardians.—The nature of the duties they have to perform.—The lands and emoluments they enjoy.

We are frequently induced, either by motives of interest or curiosity, to inquire into the character and language, the manners and customs of the inhabitants of a new, or foreign country, whose history is imperfectly known to us, although the result of our researches may prove neither entertaining nor satisfactory. The nature of the appointment I have held for many years past, having necessarily brought me frequently in contact, I might say, in hostile collision, with that portion of the population of the Dekhan commonly distinguished as the predatory tribes, viz. the Bheels, Kolies, and the Ramoossies, and having been recently occupied in suppressing a disturbance in the country around Poona, caused by the latter tribe, I am induced to attempt to give an account of them, in the hope that it may not be unacceptable to those who take an interest in such matters.

It is generally remarked, that the history of the origin and migrations of almost every tribe and nation, is more or less involved in obscurity and contradiction, and this is the case with that of the Ramoossies.

The race of people known by the name of Ramoossies, reside chiefly in the outskirts of the towns and villages, in the

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vallies of the Maun, Neera, Bheema, and Pera rivers, and in the adjoining plains and highlands—within the dominions of His Highness the Rajah of Satara, and the Poona and Ahmednuggur collectorates.

The tract of country over which they are dispersed, is nearly two hundred miles in length; and throughout the Satara territory, and the southern portion of the Poona district, it varies from eighty to about one hundred and twenty miles in breadth—becoming much narrower as we approach the northern limits in the vicinity of Nassik, on the banks of the Godavery—so that the part of the country in which they reside, lies within the 17° and 20° of N. Latitude, and 73° 40′ and 75 40′ E. Longitude.

It may be observed, that although in several of the Poorans, (the Pudma, Bhruma Wywurt, Skund, &c.) and the Bhruhud and Lughoo Jatveeweks, a slight genealogical notice is taken of the mixed tribes of Hindoos, the term Ramoossy is not mentioned in either of them. Bharoor is the Sanscrit word applied to the Ramoossies in the Jatveewek, a work principally compiled from extracts from the Poorans.

A short extract from each of the before mentioned Poorans, which are supposed to allude to the origin of these people, might be given here, but as different learned Brahmins, well versed in the shastres, agreed that the account in the Jatveewek is the true one, I shall only insert it.

"The children of a Shoodur (4th class) father, and a Brahmuny mother, are designated chandall, (the lowest of the low,) and those of a chandall father and a Eckshuttry (2d class) mother, are termed Dombh: again, the offspring of a Shoodur father and Vyse (3d class) mother, is termed Neeshaad—then the children of a Neeshaad father and a Shoodur mother are known by the name of Poolkussy; and lastly, the children of a Dombh father and a Poolkussy mother are called Bharroor, whose profession it is to guard villages, and to warn the inhabitants of any approaching danger."

It is conjectured that the Ramoossies, from having origi-

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ally lived at a distance from villages, must have been termed Raan-vussy, the resident of waste, or desolate lands, from raan, a waste, a desert, a wood, and vussy, residing; and the harsh appellative of Raan-vussy, was converted, in the course of time, into the more euphonical one of Ramoossy. Again some of them maintain, that the name of Ramoossy is derived from Ramvounssy the descendants of Rama; that he created them when he was passing through the Dekhan to Lanka, (Ceylon) in search of Seetah.

The Ramoossy ranks very low among the Wurunu Shunkur, or mixed classes, and far beneath the Poolkush, or Dongry Koley, but before the Holar, Mhar, Mang, Dhour, &c. These last the Ramoossy scrupulously keeps at a respectful distance. There appears to be no record in existence, from which any information respecting the habits and customs of this tribe is to be obtained:—such information as is attempted to be given here concerning them, was gained entirely by long direct personal intercourse with the tribe, and especially with the most intelligent of the aged men. They have considerable reluctance, in communicating an account of their habits and customs to persons they are unacquainted with, although they appear to have nothing very peculiar to them, that is not common to the other predatory tribes. Their backwardness in this respect, may possibly be partly owing to prejudice, and either self-pride or self-interest, originating in their being generally more civilized, and therefore unwilling they should be supposed capable of committing the atrocities for which they are notorious, and partly from the pprehension that they themselves might become too generally known, and consequently attract the attention of the ruling authorities, which might lead to their being placed more closely under the surveillance of the Police, and that, ultimately, the principal although unlawful source from which the majority of them had been in the habit of drawing a subsistence from time immemorial, would be shut up against them.

By some of the inhabitants, the Ramoossies and Berrurs, or Berdurs, are looked upon as one and the same tribe; but it

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may be presumed, that their considering the two terms synonimous, arises from the great similarity of pursuits and habits that exists between these two classes. Admitting even that they were originally one and the same tribe, they are at present, and have been for ages, a distinct people.

The Berdurs who inhabit the district of Soorapoor, and are spread over the country east and south of Bejapoor, and the banks of the Toomboodra river, hold no intercourse whatever with the Ramoossies who reside in Maundesh, the district east of Satara, nor do the oldest men among the Ramoossies recollect having ever heard, that their fathers considered the Berdurs, and the Ramoossies, as being of the same descent or stock, or that they ever formed matrimonial connections with each other; and as far as my information goes, the opinion of the Berdurs themselves corresponds with that of the Ramoossies on this point.

The tribe of Ramoossies appears to be divided into two main branches, or families, the one being denominated the Chowan, and the other the Jadoo. From these two intermarrying, numerous families have sprung up, but all of them are reckoned to belong to, and to be the offspring of, the two main branches respectively, although they have adopted various other surnames. They are equally scrupulous and tenacious, in adhering to the prescriptive rules of their tribe in this respect, as the higher and more pure orders, never to marry a person of the same kool, or gottur, (family,) as themselves, consequently, the different families of the Chowan stock, considering themselves the descendants of the same parents, according to Hindoo usage, never form matrimonial connections with each other; and the same rule stands good with regard to the Jadoo, and the families constituting that branch.

Enumerating their different surnames, I find there are now about one hundred and twenty-five; but as these surnames were adopted, evidently from assuming the name of the village they were born in after they had quitted it, to reside in some other, the original surname was abandoned, and the new cognomen became familiar, and the only one used—or

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some other name was applied, suggested by some peculiarity in the appearance of a man, such as Assgury, the large man; Neekary, the man without a beard; and again Shellky, from a man having turned a goatherd.

The following are the surnames of a few of the families of both branches. First: The Chowan; from whom has sprung the Bhandollkur, Goregul, Shellky, the Keersagur, Assgurry, Koolooch, Kurrally, Goorkool, Waghmary and Sukkry, &c. &c. Secondly: The Jadoo, with its descendants the Khomney, Mundly, Goury alias Makur, Yellmur, Jhuppurdy, Langgu, Sheretore, Bhorrdah, Tuttlay, &c. &c.

Since the Ramoossies, however, have crossed to the north bank of the Neera river, two minor and distinct families have sprung up among them. The first is the Rorray Ramoossies of Sonouray, near the Devy Ghaut; and the other, the Goorgool.

The Rorray is said to be an adopted son of the Bhandollkurs, and he, consequently, forms no marriage connection with the Bhandollkur, the Shellky and Koolooch of the Chowan family stock; but he intermarries with the Chowan and the remaining families of this stock; as well as with the Jadoo, and all the families of that branch.

The Goorgool is an adopted son of the Chowans. He therefore does not intermarry into the Chowan family, but he does into all the other families of this branch—and into the Jadoo, and all the families of that stock.

The Goorgool might have been an infant of some one of the four principal classes of Hindoos, and reared in the Chowans' house, and subsequently admitted into the Ramoossy caste; and, very probably, the Rorray family originated in the same manner—or he might have been the offspring of a Bhandollkur, and a Shellky by illicite intercourse, but admitted into the caste after the parents had performed the required penance.

The Chowan is considered the most eminent and pure of the Ramoossies; therefore, on all occasions of ceremony and

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the adjustment of affairs of importance, connected with their caste, the Chowan Naik obtains the precedence, and the presence of one of them is always deemed necessary on such occasions.

From register rolls prepared for me by the native local authorities of all the districts in the Satara territory, and in the Poona and Ahmednuggur collectorates—and, from information communicated by members of the tribe, tables have been drawn up to show the number of Ramoossies, both hereditary and temporary residents (Oopries) of villages, above the age of sixteen years, with an account of the lands they enjoy in enam (or freehold,) as well as the amount of their pay and the other perquisites they receive; from this return, it appears there are 3,011 men in the Satara territory, 1,949 in the Poona, and 573 in the Ahmednuggur collectorates, exclusive of 203 Holgah Ramoossies along the banks of the Seena river. Two or three enam, or foreign villages, may have escaped enumeration, and there are a few Ramoossies settled in His Highness the Nizam's villages, on the Western boundary of the Ahmednuggur and Poona districts.

According to tradition, the districts around Kuttow, Musswur, Malloura, Nullgoond, the hill fort of Mymungur, in Maundesh, and East of Satara, also the town of Phultun, are the tracts in which the first traces of the tribe are found, and there can be little doubt, that their permanent location there must have occured many hundred years ago.

They are at present in greater numbers in the Kuttow district, than in any other over which they have spread themselves. There are one hundred and fifty-six villages, and the number of Ramoossies above the age of sixteen years, is one thousand and sixty-three From Kuttow they subsequently extended westerly into Waidesh, and along the Phultun desh, (the district on the south bank of the Neera,) and, latterly, they crossed the Neera into the Poona district.—Hereafter notice will be taken of their occupying the Poorunder hills,—of their moving across the Bheema, and of their

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advance towards the Godavery, as far as Sinnure and Nassik, in the collectorship of Ahmednuggur.

In the small district of Pabull, north of Poona, there are fifty-one Government villages, and the population of them amounts to about 33,950 souls; there being males grown up, 10,747, boys 7,474, women 11,547, and girls 4,182. Now, the Ramoossies in the district residing in these fifty-one villages, including men, women, and children, only amount to 340, of these 108 are males above sixteen years of age, and 69 boys, and the remainder 163 are women and girls.

By the aggregate of these returns we find that there are 5,636 Ramoossy males above sixteen years of age—we might add about two hundred more grown up men to this number, as residing in the Nizam's or other foreign villages within our own boundary, that may have escaped enumeration—Now, by the return from Pabull, we find, that the proportion of women and children of both sexes to the grown up males, is very little more than three to one, and, calculating on this principle, we might reckon that the whole population of the Ramoossies did not much exceed 18,000 souls.

It is very probable that this tribe originally migrated from some part of the ancient kingdom of Telingana, probably East or South East of the present town of Hydrabad; because, in the scanty remains they have of a distinct language, many of the words evidently belong to the Teloogoo, and it might have been a dialect of that tongue While their funeral rites and ceremonies of purification bear a great analogy to those of the Linggaiuts, of whom the Jungums are priests; and in the part of the country in which the Ramoossies at present reside, few of the Linggaiut persuasion are to be found. These are more to the East and South East.

A considerable diversity of customs and languages would, in the course of ages, be naturally introduced among them; and, in fact, the amalgamation of the Ramoossies with the inhabitants of the Mharata country has been such, that there original language has been nearly lost,—few of them being able

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to express themselves in it, and then only in short sentences. It is seldom used by them, except when busily employed in plundering, or when they wish to communicate something secretly in the presence of other persons. They will then endeavour to express themselves as well as they can in their own language,—otherwise they merely introduce a few necessary words in their conversation in Mharata, so as to prevent those present from discovering what they are talking about.

They appear to have been very cautious in preventing their language from becoming known to any other persons than those of their tribe; for, all that the inhabitants know, is, that the Ramoossies have a language peculiar to themselves, and with which the other members of the community are unacquainted.

They have often addressed themselves to me in this language—when they were anxious that I should interrogate any person present on any particular subject; but more especially when they wished to obtain a favour for themselves; or when they were interested about any of their friends that were involved in difficulties. The following is a specimen of it.

The words to which a cross is affixed are evidently Teloogoo. They frequently use the plural number instead of the singular.

A man, Machull
An old man, Moodor†
A woman, Ardub, Artool† Peteet
A European, Arnall
A Brahmun, Parggiah
Moosullman, Malour
A Dhere, or Mhar, Shydoll
A Mang, Ambooj
A merchant, Bumgger
A Ramoossy, Boyill, Boiggiah
A thief, Mootch†
A robbery, (Durrorrah) Tutch
A house, Gooroos,
A village, Oorrh†
A town, Pudhub† Oorrh
A road, Terroo†
Water, Neerlh†
Rain, Wannu†
Milk, Pall†
Horse, Goorrum†
Bullocks, Edooll†
Cow, Avull†
Buffaloe, Ennum
Sheep, Gourell
A dog, Kookoll†
Goat, Mekur†
Fowl Korla†

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Bread, Koormull†
A meal, Taglah
Tobacco, Poggub†
A hare, Koodull†
A deer, Seekull
A hill, Gooduck†
Goor, (Sugar) Bellum†
Gold, Nenne
Day, Phukkut
Silver, Dumkut
Night, Ryne†
Pyse, (Copper coin) Moorull
Hot, Ley Seeth
Cold, Bujoty
Fire, Seeth
A gun, Doobuk†
A bow and Arrow, Poorkull
A sword, Kuttooll†
A stick, Burggell†

Stones, Rattal†
Good, Jhatore
Bad, Yerrwar
Glad, Jhatore, Matool
Language, Matool†
Great Jhatore, Puddah†
Small, Sunnud, Sunwar
Run, Ookull†
Run off secretly, Hoorkull†
Hide, Kogur†
Seen, Kunnlah†
Dead, Susslah†
Afraid, Erpoo†
Seize, Puttoo†
Wound, Nurkiah†
Blood, Nehtooroo
A corpse, Machull Sussla
Quick, Esskur
Slow, Geroola

There can be little doubt but that the Ramoossies in their primitive state, led a roving unsettled life, like many of the nomadic tribes, keeping at some distance from the habitations of the more civilized orders of society, and occasionally, when opportunities offered, plundering travellers; they also attacked at night the houses of the inhabitants of towns and villages near which they halted; as a measure of precaution, with the view of protecting their property from such troublesome and dexterous robbers, the inhabitants of various places deemed it most advisable, to employ some of these people in the capacity of a preventive police; and it may be observed, that it has become frequently necessary in many parts of the country, to continue a system perfectly analogous in modern times.

This led to the institution of the village Ruckwalldar and Jaglahs, (the guardian or watchman,) which, in the course of time, became hereditary. With regard to the pay, fees and emoluments to which a Ramoossy Ruckwalldar, or village watchman, is entitled from long established usage, it is neces-

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sary to remark, that one uniform system does not prevail in the mode of renumerating them.

In some towns and villages, also in hill forts, the Rukwalldars, and a few of their followers, enjoyed merely a certain quantity of land rent free, for discharging the duties that were assigned to them. In other villages, they only receive an annual allowance in cash, partly levied by an extra cess, and partly paid from the Government revenue, under the head of village expenses; and again, in a few villages they only receive the Balottah allowance.—In the Satara territory, the Ramoossy watchmen receive this huk, or allowance, on the same footing as the four members of the first class, or division, of the twelve Balottahdars; while those to the north of the Neera, in the Poona and Ahmednuggur collectorates, only receive shares of the Balottah allowance, corresponding with what the four members of the second division are entitled to.

The watchmen in a great many villages hold portions of rent-free land, and have stipulated allowance in cash, besides the Balottah perquisites; while in other places they receive only the cash payment and Balottah.

The Ramoossy, in his character of Rukwalldar, or watchman, is not included among the twelve members of the village Balottah,—this name is in the list of Alottahdars, or those who receive the charitable allowance. The inhabitants of some villages grant the Balottah dues of their own free will and accord, but do not aknowledge it as a perquisite, or right of office, due to the watchman, or which he can claim in addition to the money allowances and the rent-free land which he enjoys.

Besides these emoluments, the Ramoossy receives a perquisite which is termed the Tull cha pysa, or fees for occupying the halting or resting place. Merchants and travellers passing through the country with cattle loaded with goods, and occupying the tull, or berarr, (resting place) in or near a village, with fifty or several hundred bullocks, conveying grain, salt, cloth, &c. it matters not what description of merchandise—

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the Ramoossy watchman undertakes to protect their property and persons during their stay. In some few towns, the Patells and Mhars get a trifling allowance from these travellers—but the Ramoossy always receives his fee, averaging two, three or four annas for every hundred bullocks—or should the travellers, or, more properly, the merchants be in separate parties, putting up at the same tull, they will pay him two or three annas each. If there are only ten or twenty bullocks, they give five or six pyse, (from one to two annas:) an anna may be about three halfpence.

Should the merchants' cattle have come unloaded, the owners give the Ramoossy a small quantity of flour, or a few cakes of bread, for his trouble. In case a bullock, or part of the property is lost or stolen, the Rukwalldar becomes bound to recover the same, or to make the loss good; a traveller, with a horse, halting at a village, gives a pyse or cake of bread to the Ramoossy, for the protection afforded during the night.*

The Ramoossy watchmen almost invariably receive, or did receive from the villagers, a sheep, or, in lieu thereof, eight annas, at the annual festival of the Dussra; also a kumbly (blanket) and a pair of shoes.

The Rukwalldars hold grants of freehold lands in various places, as a reward of services performed by some of their ancestors, besides, holding at times Mookassy rights in different villages; † and again we find instances of their having had lands conferred on them in freehold gifts, as the price of blood—when a Rukwalldar might have died accidentally from a

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* The servants of European gentlemen and those connected with them, most commonly resist paying these dues.

† The Mookassy was an allowance granted on account of military services in general, and varing from eight to ten, and from sixteen to twenty-five per cent. on the revenue of a village. The Ramoossy Naiks of Poorunder enjoy the Mookassy of the small village of Sakoordy since the first grant made to their ancestors by the Rajah of Satara for their services in a military capacity. Again we find the Bhetara Mookassdar of the small village of Bhewndy, near Poorundur, receives twenty-four (24) per cent. of the revenue of that village. It was originally granted as a reward to one of the family who took charge of Parwutty Baie, the widow of the Bhow, after the dismal defeat of Paniput, and conveyed her in safety from the battle field and cruel pursuit of the victors, to her brother-in-law the Peshwah.

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blow, or ill treatment inflicted by the retainers of a Jageerdar, or Government agent,—he petitioned the Peshwah for a pardon for himself, and entreated that a certain extent of land might be bestowed on the family of the deceased for their support. The Sassoor Ramoossies enjoy sixty begahs of land granted in this manner, in consequence of one Cheembajee having died of ill treatment received at the hands of the Jageerdar Mendly of Sassoor, about eighty years ago. In the table annexed may be seen an account of the lands, &c. &c. granted by Government and the villagers to the Ramoossies. Since this statement has been prepared, Government has sanctioned, with a view of rendering the police of villages more efficient, lands to the value of about nine thousand rupees yearly rent, to be granted to the Rukwalldars of villages in the Poona collect orate.

In such villages as the Ramoossies hold freehold lands, we find the ground occasionally cultivated by themselves; however, this is seldom the case; they at times get a koonby to assist them in the labours of the field, and make a division of the produce according to the number of bullocks employed, and other aid contributed by each; but the general, and almost invariable custom is, for the Ramoossy to engage with some of the koonbies to cultivate the land, and the koonby to hand over half the produce of the field to him, after deducting the expense of seed, reaping, thrashing, and other incidental charges. However, the land held by the Ramoosies is frequently of a very unproductive quality, and consequently for years, is entirely neglected.

In some few villages in each pergunnah there are one or two Ramoossies to be found, of peaceable and industrious habits, and who pursue an agricultural life, cultivating the village lands, and paying rent as the other cultivators do, the females of their families labouring in the fields along with them; yet it happens occasionally that this is found a difficult, and, in present times, a most unproductive line of life, so that some one of the family is driven to his shifts, to add his mite to the general purse from which the Government dues are to be paid,

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and to the Ramoossy, one of the most natural and most ready modes of obtaining this, is by helping himself by stealth to some part of his neighbour's property.

The offspring of a Ramoossy by a koonbin (a woman of the Koonby caste) conforms more readily to the settled life of a cultivator—even a few of the most unsettled of the others, who have accumulated a considerable stock of money by successful depredations, take to cultivating a few begahs of ground for several years successively.

However, the above observations apply more especially to the Ramoossies in the southern districts of the Ahmednuggur collectorate, and to all of those in that of Poona, as well as in the northern district of the Satara territory; and it may be added that they seem a people that would much rather prefer living by their wits, scheming plans of dispoiling others, than by labour which they heartily and radically hate, at least, labour such as the hard-working and industrious koonby (farmer) is obliged to submit to.

In every three, five, fifteen, and sometimes twenty villages, there is a head Rukwalldar, or Naik, in general denominated the Sir Naik, (or chief;) he resides in the principal town or village of which he enjoys the watchman's allowances and perquisites. He keeps as many of his relations and retainers with him, as he may consider necessary for the discharge of the duties of his office, while he employs one or more relations or followers to reside, either temporarily or permanently, in the other villages of which he has the guardianship. These receive the Ballottah allowance, &c.; "and the Chief Naik," beyond receiving yearly at the Dussra festival, a pair of shoes, a sheep, and a small quantity of grain, or living at the expense of the village, when he proceeded on a tour of duty, derived no allowance from the distant villages. However, he enjoyed the influence arising from having the patronage of filling up casualties among the watchmen in case of death, removal, imprisonment, or desertion. The inhabitants of a village seldom or never nominate a Rukwalldar of their own choice, without having communicated with the head Naik, in the first instance;

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for should he be averse to their nomination, the people know very well, that it would benefit them little or nothing to retain a man selected by themselves.

The Rukwalldars are termed the wuttundars, or hereditary watchmen of the different villages, while Ramoossies coming to reside there, are termed oopries, or temporary residents; and, admitting that the latter have resided in the place for several generations, they are never permitted to enjoy the perquisites or privileges of the wuttundars, unless during their stay in the villages the Rukwalldarship have become vacant, and the oopery has been regularly appointed to the situation.

The succession to a vacant Rukwalldarship, has frequently led to much contention, and many oppressive acts; and it occasionally happened, that when the Naik was an infant, a very old man, or one of an imbecile understanding, some one of the relatives, an energetic and ambitious character, usurped all the authority, retaining it in his own hands.

The influence he thus gained, enabled him to exercise considerable sway over those of his own tribe in the neighbourhood, turning their services to his own private account, by encouraging them to commit depredations, in which he occasionally joined, or probably led them on; or by receiving a share of the plunder, which they offered for the purpose of ensuring his good will.

The measures that were usually adopted under the Peshwah's Government, on the occasion of a robbery taking place, have undergone some modification under that of the British; but the present account is an attempt to explain how these matters were conducted in times gone by. When a robbery occurred in a village, the Ramoossy Rukwalldar was immediately sent for, and informed of the circumstance; and whether a door had been broken open, or a wall scaled or undermined, the watchman became responsible to the owner for the value of the stolen property that had been carried off, unless the act had been perpetrated by a Durrorrah, or a considerable body of armed men. But the will of the agents of the ruling authorities was so arbitrary and uncertain, that the Ra-

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moossies dared not relax in the slightest degree their exertions to discover the plunderers, under any circumstances.

Should the watchman have failed in seizing the robber, or robbers, he in general engaged to make good the loss in the course of fifteen days, or a month, if the articles taken away did not amount to any great value; but should it have been discovered, that a number of persons were engaged in the affair, the Rukwalldar prepared to proceed in pursuit of the plunderers, early in the morning, tracing them by their foot-marks; and for this purpose, he was joined by the Patell, the Karbary Koolkurny, the Chougla, and some other wuttundars of the village. The watchman, taking a twig of the branch of a tree, cut it to the size of one of the foot-marks for a measure, and should the gang appear to have been numerous several measures were used. The Ramoossy now took the lead, accompanied by the villagers, following the track, and if the watchman and his followers could trace it, (which they are singularly expert in doing,) in a satisfactory manner, into the boundary of the adjoining village, the inhabitants of that village were obliged to repair to the boundary. These persons, for their own satisfaction, traced back the foot-marks of the robbers for a short distance into the adjoining fields; and when they returned to the boundary, the different measures that had been used for measuring the foot-marks, were carefully and formally handed over to them, (as they were obliged to prosecute the search immediately;) and in this manner it was followed up from village to village: a Ramoossy and a Mhar from the first village continued with the parties, until the robbers or the property were discovered, or all hopes of success had been abandoned.

Should the gang in crossing a river have gone any distance along the water, to prevent their being traced, or kept along rocky or stony ground for the same purpose; or should the traces of their foot-marks have been lost from travelling along a road frequented by sheep, or cattle, still the inhabitants of the village within the boundaries of which this took place, were held responsible to the owners for the value of the property.

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In the event of a difference of opinion arising between the inhabitants of two contiguous villages respecting the track of the robbers, the Patells, Chougla, and Ramoossies of two or three of the adjacent and disinterested villages, were chosen to arbitrate the matter in dispute, when it not unfrequently happened that it was finally arranged, that both villages should contribute an equal share to reimburse the owners of the lost property.

Again, at times when foot-marks of a gang had been clearly traced within the boundary of a village, the Rukwalldar, if he had been concerned in any way with the robbers, would deny the truth of the circumstance in the most determined manner—and solemnly declare that the foot-marks pointed out must have been old, or those of some other persons. In fact, he was well aware of the necessity of exerting his influence and ingenuity to evade the consequence of the responsibility that was thrown upon him. Coercive measures, however, were sometimes had recourse to, to force him to do his duty—by either recovering the stolen articles, seizing the robbers, or pointing them out to the village authorities; and, until either of these objects had been effected, security was taken from him for the fulfilment of his engagement, or the Naik himself was placed in confinement.

Should the Rukwalldar, however, have been really innocent, and ignorant of the outrage that had been committed—until the persons following the track had reached within the limits of his charge, he would after some little search within his own boundary, return to his house, if he failed in discovering the direction the gang had proceeded in. Having previously ascertained, most minutely, from the persons that had come from the village where the robbery had been committed, the day of the week, the hour of the night or day on which it occurred, with a particular description of the different articles that had been carried off, and if the gang had been seen any where when retiring from the village with their spoil: if so, at what place, and at what hour. On all these points they endeavoured to collect the most correct information, to enable them, if possible, to determine at what hour of the night the gang might

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have entered the boundary of the village on their return with their plunder. Then, if according to their calculations, they had arrived after midnight, or towards morning, they concluded that the robbers could not be at any great distance, and that they must have belonged to some of the neighbouring villages;—or should they have been strangers, that they must be concealed some where in the vicinity. Two or three persons probably women or boys (Ramoossies,) were sent to search the adjacent ravines, or jungles, or wherever there were any lurking places, pretending that they were picking up cow dung, or branches of bushes for firewood,—while some of the Ramoossies proceeded to some of the adjoining villages, and without any allusion to the robbery entered into conversation with the men and women, and endeavoured to discover if the Ramoossies of the village were all at home on the night on which the robbery occured, after a good deal of questioning and cross questioning, if it appeared they were all present, the Ramoossy, satisfied with what he heard, proceeded to another village. But should he have been told, for instance, that Bappoo had gone to Looney to visit his sister, and that Ballah had gone to the Patell's field at Wurgawn, to steal some grain; the Ramoossy made inquiries at Bappoo's sisters's house at Looney, if the brother had been there on the night in question, and should this prove to have been the case, he was satisfied. He next made inquiries at Wurgawn, about the Patell's fields having been plundered on a particular night; after having sifted this question well, and learned that no grain had been missed from the Patell's field, the Ramoossy returned to make some further inquiries about Ballah, and seizing him, he charged him with having been engaged in the robbery; for most probably the Ramoossy during his peregrinations received some hints of a suspicious nature respecting this Ballah. In some such manner, or in one very similar to it, a clue frequently was found which led to the detection of the party that were concerned in the robbery, and the recovery of the plundered property.

In the event of the Ramoossies having thus succeeded in apprehending the robbers, the Rukwalldar was released from

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the responsibility for which he had given security. Should he, however, after his utmost exertions, have completely failed in laying hold of any of the gang, the Rukwalldar most commonly presented himself before the Patell, and prayed of him to stretch out his powerful and bountiful hand to aid in extricating him from the difficulty in which he was plunged, arrangements were then proposed for adjusting the matter;—and if the inhabitants and the Ramoossies of the village were very poor, (which was but too commonly the case,) the owner of the lost property was, probably owing to the poverty of the people and the hard circumstances of the case, obliged to compound for half, and even much less, of the amount of his loss. To make good the required contribution, the Patell, Karbary: Kookurny, the Wuttundars (hereditary farmers,) and the Ramoossies, paid certain proportions, and in the event of the Government authorities being obliged to interfere, they endeavoured to collect the money with as much consideration as possible for the state of the people. The settling such affairs often caused much annoyance, trouble, and distress, to all those who thus became indirectly connected with the original business.

It is known that the Patells sometimes made the watchman contribute the largest share of the sum they were called upon to subscribe. The character and arts of the Ramoossy Naik being familiar to the Patell, he was threatened, and rather than run the risk of having any of his rogueries brought to light which might involve him in further trouble, he agreed to the Patell's propositions. *

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* Government anxious to guard as much as possible against oppressive acts in levying fines, and to conform, at the same time, with long established usages if the people, I subjoin an extract from the regulations of the Bombay Government, to show how the Magistrates are to act in such cases Reg: XI of XXX. "When a robbery has been committed within the boundary of a village, or the perpetrators of a robbery have been satisfactorily traced thereto, and neglect or connivance be charged against the inhabitants, or the police establishment with regard to prevention, detection, or apprehension, it shall be competent for the Magistrate to investigate the matter as a Criminal offence, and if the fact be well substantiated, to exact a fine not exceeding the value of the property lost, the whole or part of which may be awarded in compensation to the owner, according as the degree of caution and activity which he evinced on the occasion may deserve, and the Court of Circuit is directed to inquire into such matters."

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The duties of the village Rukwalldar or Watchman, although they are unceasing, are comparatively of a light nature; and his success depends on his personal character, his activity, and his local knowledge; on his attachment to the village, and his desire of keeping on the best footing with all the inhabitants, and guarding their property from the depredations of others,—and above all, in not conniving at the spoliation of any part of it whether within doors or in the fields, by any of his own family, or followers;—unfortunately, many are the causes of complaint which the villagers, but more especially the farmers, have against the watchmen on this account.

These faithless warders not unfrequently carry off during the night, part of the corn that had been cut down and left in the fields, and steal the grain from their Khullies, or Rasses (temporary farm-yards) in the fields, or near their villages;—Yet rather than be at open war with the Rukwalldars, these complaints are seldom, or never, pressed upon the notice of the Government agents.

There are instances of the Ramoossy Naiks who are of a bold and daring spirit, having a great ascendency over the village Patells and Koolkurnies, but which the latter, do not like to acknowledge openly. These dread representing to higher authority the irregularities which the Rukwalldar and his followers are guilty of;—and it sometimes happens that the village officers participate in the profits which the Ramoossies derive from committing such irregularities.

A great number of the Ramoossies and their families live in extreme poverty and wretchedness, dragging on a very miserable existence; many of those in the most distressed circumstances are usually persons, who had come from distant villages, or quitted their native place, in consequence of having been concerned in some theft, or robbery, when most probably, several persons had been badly wounded, or killed; and some of them keep moving about the country in expectation of obtaining some employment.—These Ramoossies when they become inmates of a new village, support their families by selling grass

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and firewood which they cut in the adjoining hills and jungles, unless they should have succeeded in securing some articles of value, in the commission of the robbery that may have caused their flight from their homes. Should this have been the case, they probably, at the termination of a few months, purchase a couple of bullocks, and take to farming as long as it may suit their purpose.

These new comers, are the persons who are generally guilty of petty robberies in the vicinity of the villages they reside in. They waylay solitary travellers approaching to, or departing from them, in any jungle, or strong ground, a few miles from the place. They rush unnexpectedly on the traveller with their faces muffled up, to prevent their being afterwards recognised. They force him to surrender to them any wearing apparel of value which he may have on his person, and whatever other property worth taking he may have in his possession. They then return to the village rapidly, by a circuitous route,—and reach their homes long before any account of the robbery has transpired.

It may be mentioned, that the Rukwalldars give encouragement to such persons, but warn them against molesting the inhabitants of their own villages, and plundering any travellers, except strangers, and persons, from a distance. When two, or three of these start to commit a robbery on a few travellers halting in, or near the village, they have been known to reverse their shoes, on some occasions, when returning with their plunder.

It is but justice to remark, that the Rukwalldars of some few places, have established a character of zeal and activity in the discharge of their duty,—and that in their villages a robbery has not been heard of for years. These effectually prevent the intrusion of any persons for the purpose of plundering; and, should any robbers be bold enough to assail the house of any person in their village, and carry off any property, the Rukwalldar-Naik himself will go the whole way upon the track, passing through the boundary of the various villages the robbers may have passed in their route, one or two persons of those

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villages merely accompanying him; for, being enraged and indignant at the insult offered to him, he is induced to take all this trouble himself, in the hope of being more completely revenged on those who dared to bring disgrace upon him.

CHAPTER II.

The secrecy and rapidity with which they commit, Durrorrahs or Gang Robberies.—Other castes guilty of similar outrages.—The different terms used by them explained.—The measures pursued by them to obtain information and to ensure success to their plans.—The Oaths they take.—How they dispose of the captured property and the value it is generally estimated at.—The village Gold Smith and Petty Marwary Merchants, afford facilities for disposing of stolen property.

The resolution, secrecy, and rapidity with which the Ramoossies concert their schemes, and carry them into execution, is rather remarkable; for there are at times a few Mhars, and Mangs, likewise men of the Koonby tribe, associated with them on their plundering expeditions. Yet before much time has elapsed from the commission of the outrage they may have perpetrated, it is pretty well known who were the principal actors in the affair;—still however, information is withheld, chiefly from the dread of the delinquents embracing some violent, or malicious measures against such persons as may have become acquainted with their proceedings, and are likely to make known the circumstances to the proper authorities. For such persons as are capable of communicating information have little inducement to do so,—not wishing to incur any risk of danger, or the inveterate illwill of the robbers, by engaging in matters that do not immediately concern themselves;—moreover, it frequently happens, that instead of gaining any advantage by becoming informers, they would most likely be put to considerable expense, at all events, to very great inconvenience by being obliged to attend as evidencies at a distant Court of Justice, where they might be detained for an uncertain length of time;—they weigh well all these matters, and consider it best to be silent on the subject, and the robbery in the mean time is partly forgotten, till probably some of the robbers have had

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a quarrel among themselves about the division of the property, or one of them, from a grudge, or spirit of malice and revenge, communicated the long wished for information.

The method in which they set about gaining intelligence, and carrying their plans into execution, and finally dispose of the property of various descriptions that fall into their hands on these occasions, I shall now relate, as far as I am acquainted with it, explaining in the first place, the meaning of the term Durrorrah, which it will be necessary to employ very frequently in the sequel. It may be noticed here, that besides the Bheels, kolies, and Romoossies, the caste of Mangs are in the habit of committing Durrorrahs.—The Mangs in the North West and the Southern boundary of the Ahmednuggur Collectorate, and those around Sholapoor, and in the Eastern quarters of the Poona district, are very desperate robbers and not unfrequently commit murder, or inflict the most severe wounds on persons that offer resistance to them while plundering, and sometimes for the purpose of striking terror into the people in the neighbourhood of the house they are going to plunder, they will without the least hesitation cut down any persons they may encounter in the road. The Mangs along the country between Satara and Kolapoor are likewise a very bold and cruel set of robbers: Kykarics commit robberies also in gangs; these people will be alluded to in the Sketch of Oomiah's life,—Koonbies (farmers) also try to realise money in this way.—These in general join some of the other castes in such excursions, but there are some noted men near Poona who venture to plunder occasionally in the Mawils* by themselves. The Bunjaras who are a bold and formidable race, when traversing the country with herds of bullocks, transporting grain or salt, sometimes perpetrate robberies in gangs—and they are not over scrupulous in committing murder on such occasions, if they meet with opposition or deem it necessary for their future security. The Dheres, alias Mhars, alias Purwarries, although in general a very trust worthy and most useful class of persons, oc-

* The vallies between the hills branching eastward from the Syeedry range of mountains so called.

casionally commit gang robberies—but it is seldom that these people are guilty of such crimes to any great extent, unless they have quarrelled with the Patell and other villagers—they consequently strike work till they obtain redress. During this period, the Balottah perquisites are withheld from them and they are very apt to subsist by foraging on the property of others.

The word Durrorrah is used by the inhabitants of the Dekhan to express a night attack made on a house or tent by a body of armed men for the purpose of plunder. "Daka" is the Hindoostany term and the word used by the Ramoossies, is "Tutch," which conveys the same meaning in their language.

Attacking an escort marching in the day time with money, jewels, &c. for the purpose of capturing the same, they term "Rokur parna";—and attacking a body of merchants proceeding along a road with a quantity of cloth, or goods of any other discription—also attacking any number of travellers, to plunder them of their wearing apparel, or such valuables as they have in their possession, is called "Waat parna" and "Rahmarna."

The man that heads a Durrorrah, or employs others to commit one, is always a Naik, or person of considerable respect amongst his tribe, in the particular district in which he resides.

Previous to the Ramoossies attempting to commit a Durrorrah, or attack a treasure party, &c. they always manage to obtain the most correct information regarding the house, or place, they mean to attack,—and the number and description of the persons whom they are likely to encounter in their enterprise,—to enable them to make suitable preparations before they set out on their expedition.

When they are particularly anxious to gain correct intelligence about any bullion, or valuable property, that is to be transmitted from one place to another, and they have no confidential person in the place, or among the immediate attendants of the Banker, or the Merchant, which the Ramooseies sometimes contrive to have; then probably the Naik himself

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will go in search of intelligence, assuming the appearance of a poor wauny, (shop-keeper,) or of a Brahmun, by putting his clothes on after the fashion of those people, * or a couple of smart Ramoossies will be employed. These go prowling about, and enter into conversation with the people in the neighbourhood, and manage to pick up such information as they may deem necessary without causing suspicion.

For the same object, and to examine minutely any wealthy person's dwelling, they frequently adopt the dress of a Goossyne or Vyraggy, † who wear clothes of a dark orange, or brick dust, colour;—or of a Waggiah ‡ who carry about with them, in small bags made of tiger skin, a quantity of "Bhundar" || sacred to their deity--and armed with a small spear, &c. Should these emissaries find that the required information cannot be obtained in one day, and that it will take several days to obtain it, they have recourse to pretended sickness, as an excuse for remaining in the town or village, and very commonly they tie a rag round their foot or ancle with some leaves, affect to be lame, and moving about with apparent difficulty and pain, beg from house to house, and shop to shop.—When they approach the house which they wish to reconnoitre, they endeavour to excite the sympathy of the inmates especially of the females,—calling out, that any thing they may bestow in charity, will be restored to them a hundred fold, and praying that both their families and riches may increase, and that they may never become widows. The sly rogues are all this time, making their observations, and probably trying to form an acquaintance with some of the domestics of the family, or one of the children, in order that, should they afterwards meet either near the temple, or the village well, &c., they may the less suspectedly enter into conversation with them--Having acquired such knowledge as was wanted upon all points, they quit the place, and return with all speed to their homes—or rejoin those who em-

* Almost all castes are known by the way in which they wear their Turbans and Dhotturs.

† A particular discription of devotees.

‡ Devotee beggars followers of Khundobah.

|| Pounded turmeric—curcuma.

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ployed them. These spies are sometimes so successful, that they produce to the Naik a list of the property, with the value of each article inserted, whether it is money, or jewels; the date on which it is to be dispatched, the number of the escort, and how armed with other particulars; should it be the description of a house that was required, all that they observe is mentioned—besides that, on a particular night, the owner is to have a few friends at his house, to hear a portion of the shasters read. This is a very material point to be learnt; for if the house be a very strong building, with a large gateway, the wicket is kept open, or indifferently fastened, on occasions like that alluded to, and this gives the Ramoossies an opportunity of rushing into the interior, which very likely they could not accomplish under other circumstances, owing to the strength of the place.

The Naik determines on the number of men, to be employed,—whether ten, twenty, or thirty, or double that number. This will be regulated by the nature of the service on which they are to be engaged, and the number of friends he can reckon on, together with the influence he possesses over them. Should twenty men be considered equal to the enterprise, and the Naik probably able to muster only five or six men in his village, he sends to apprise the necessary number of his friends, that he requires their attendance at his house on a certain night, for some particular service. They accordingly assemble at the appointed time at his house, and after some consultation, they separate. Two, three, or four of the guests (as they are termed) take up their quarters in the houses of each of the Naik's relations, and they remain concealed there all the following day. A supply of bread is prepared for the party, sufficient for one, two, or more days, according to the distance they may have to travel; should it have been remarked by one of the villagers to any one of the party that an unusual number of strangers had been observed near the Ramoosies' houses early in the morning, an answer is given, which, had generally been previously settled on among themselves, to remove suspicion from them, viz. that they were solemnizing some

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particular festival, the death of some one of their relatives, the betrothment of one of their children, or the fulfilment of a vow made during the sickness of one of the family for his, or her recovery, &c. Before they set out in the evening, they take a solemn oath* before the Naik, that they will not disclose to any body whatever, any thing connected with the robbery which they are going to commit, nor mention the name of any of those concerned in it. If the Naik is a man of more than usual influence, he will make them promise in a similar manner, that they will not retain or conceal any part of the property, that may fall into their hands, and that they will faithfully deliver up every particle of it to him, that he may distribute it in the customary manner.

It is an established usage amongst them, to vow that they will make a suitable offering to their god Khundobah, if their expedition should prove successful. Formerly, there were some families who presented an eighth and a tenth of their profits at this deity's shrine; but those days have passed away, and what they offer at present is comparatively a trifle; occasionally from one and two, to three and five, at most ten rupees, and this is expended in purchasing cocoanuts and Bhundar, some of which is placed before the deity, and the rest is thrown up among the hungry Gooroohs (attendants of the temple,) and such persons as may be present paying their devotions.

* It may be as well to describe how they take an oath—The Ramoossy swears by the Bel Bhundar—this being considered by them the most binding of obligations (the Bel) (Cratava Religiosae) is a tree that grows to a considerable height. It produces a fruit very similar to the Kuveet or Wood apple—only it is of a more spherical form—and when the small ones become dry and hardened, they are sometimes used by the Brahmuns as snuff boxes—the leaves are very small and oval shaped. The extremities of the branches terminate in the shape of creepers varying in length from one to two and three feet. The tree is sacred to Mhadeva in the same way that the Toolsay shrub (purple basil—Acimum sanctum) is consecrated to Vishnoo a few of the leaves of the Bel, also some grains of Jawary (Holcus saccharatus) are mixed up with the Turmeric powder (Bhunder) which had been previously placed on the Ling, the deity they worship. Then taking a small quantity of it between the fingers of the right hand they repeat the oath they are required to take—qualifying it with imprecations in case of failure. They then cast a little of the powder into their mouths, and rub a quantity of it on their forehead. They seem to be of opinion that oaths were much more respected and considered much more binding on the conscience in former times than at present—indeed, so much is this the case, that the Ramoossies have little confidence in each other, although their faith may have been pledged in the most solemn manner. It is the general remark over all the Dekhan, that falsehood and perjury are much more common in our Courts of Justice now, than eight or ten years ago—that the proportion exceeds at least fifty per cent—this is stated on Native authority.

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The Poorundur Ramoossies make this vow to the godess Bhoan-ny, of Kondunpoor, near the fort of Singhur when they proceed to plunder to the westward, either in the vallies of the Syadry range of mountains, or below in the Konkan. The Looney (Kallburs) Ramoossies invoke the god Ramah to favour them on such occasions.

They arm themselves chiefly with swords, taking one, two, or three matchlocks or more, should they judge it necessary; several, also, carry their shields, and a few have merely sticks, which are, in general, shod with small bars of iron from eight to twelve inches in length, strongly secured by means of rings, and somewhat resembling the ancient mace. One of the party carries a small copper or earthen pot, or a cocoanut shell with a supply of ghee, or clarified butter, in it, to moisten their torches with, before they commence their operations.

The Ramoossies endeavour as much as possible to avoid being seen by any body, either when they are proceeding to the object of their attack, or returning afterwards to their homes. They therefore travel during the night time; and before day light in the morning, they conceal themselves in a jungle or ravine near some water, but at a distance from any village, where they are not likely to be observed by any of the inhabitants, they sleep here all day, and move on again in the evening. They proceed in this way to the distance of thirty, fifty, and eighty miles, till they have reached some particular spot in the vicinity of the village where their game is. When they are pursued and much pressed, at times they will throw themselves into a bush or under a prickly pear plant, coiling themselves up most carefully, that the chances are their pursuers will pass them unnoticed.* I have know the Bheels and Kolies

* The Ramoossy Naik Bhojajee Bhandollkur who was the bosom friend of Oomiah, was seized some years ago near Poorundur, when a party of the Police were escorting him a prisoner (with his arms pinioned behind) to Sassoor, and at the time they were passing through a mangoe grove, Bhoojajee broke loose from his escort and ran off with great speed towards the hills, but apprehensive his retreat thence might be cut off, he determined to take refuge in one of the trees a head of him, and by this means mislead his pursuers, as he had gained a little on them, and observing a tree with a branch projecting in a horizontal direction favourable for his purpose, he briskly seized it, swung himself aloft where he contrived to hide himself among the leaves.

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do the same; their women are equally expert in secreting themselves in a similar manner. It is rather singular that while these people keep roving through the most unfrequented spots of these hills and jungles where it is well known there are many tigers and bears, few, if any accidents happen, although they are often encountred, particularly at night. The members of a Bund, however, are fully impressed with the superstitious idea that their own good fortune aids them while so engaged besides being especially under the protection of the spirit of the forest, tigers and bears are prevented molesting them.

Should they be following a treasure party, one of their spies here joins them, and informs them that the party, with their charge, will move from a particular village and in their route will pass near them in the course of the morning. Some favourable spot near the road is fixed upon by them to take post in, ere the treasure arrives. The Gang having girded up their loins tightly, and twisted a cloth firmly round their faces to prevent their features from being distinguished, when the treasure party comes abreast of them, they rush on the escort and immediately commence seizing the money. If the men in charge attempt to use their arms, the Ramoossies instantly use theirs, and after two or three of the escort are wounded, or, probably killed, the rest move off to a distance leaving their charge in the possession of the Gang. Ramoossies carry of their prize as rapidly as possible, into the nearest jungle or hills, and after they make a division of it into small portions, for the convenience of carriage, should it have been in large bags, they march off with all possible speed by a different route to that by which they had previously come, and before reaching their homes, one of the party is deputed with a contribution of one, two, or five rupees to be presented as an offering to their god Khundobah, or the godess Bhoanny, in fulfilment of their vow. When they have reached the Naik's house, all the money is deposited before him. He distributes the amount equally among all, keeping a sum equal to about twice the amount of a Ramoossy's share for his own portion; however, he sometimes takes much more, but this of course depends on his character and influence.

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Oomiah, for instance, required those he employed, to deliver up to him the property of every description that fell into their hands, and he afterwards repaid them according to his ideas of the service they had performed. It was seldom he acted very liberally on these occasions, and the consequence was, that, latterly he was defrauded of the greatest part of the property of which the poor people were plundered notwithstanding that he was in the habit of making the Ramoossies he employed to commit Durrorrahs, take a most solemn oath that they had not secreted, or withheld, any part of the plunder. An account of the cruel and tyrannical system which this most notorious Ramoossy Naik established when he was at Sakoordy, in the year 1829, and 1830, will be given in detail hereafter.

It is necessary to observe that the Ramoossies make a point of always going in sufficient numbers to enable them with ease to overpower an escort. It is very seldom that the latter, in consequence, make any great great show of resistance and sometimes none at all, the Ramoossies seizing two or three of them and beating others with sticks, give time to the rest of the Gang to throw the treasure from off the tattoos or bullocks, and run away with it.

When a Gang of Ramoossies encounter two or three men passing along an unfrequented spot, with treasure, or any valuable property, they will sometimes put them to death, if they make any resistance, or recognise any of the Gang, and their bodies are buried in the bed of a nulla or thicket in the vicinity.

Should the object of attack be a banker's or merchant's house, or that of any wealthy individual, the Ramoossies prepare themselves, and proceed the same way as they do when they go to plunder treasure, only that they carry one or two small hatchets, and probably a crow-bar with them, in order to break open the door of the house, should they find it fastened.

In case of their being attacked, and compelled to run away, when busily occupied in plundering a house, they almost invariably fix on a convenient place as a rendezvous for them to

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re-assemble at. This is to admit of their returning to their homes in a collected state; for should they disperse over the country, some of them might be apprehended the following day. Besides, should they not have secured any thing of value before they fled from the house, they will, probably, proceed to a neighbouring village, and plunder a house, or shop, there, as an anterior movement to their returning to their homes. I have known a Gang of eighteen men visit three villages successively, in this manner, in one night.

When a Gang has arrived within six or eight hundred yards of the village in which the house is, they mean to attack, the portion of them allotted to enter the house, take off their shoes, some of these tie their shoes in their waist, but the majority of them deposite them along with their sword scabbards in some bushes or grass nigh at hand, for were they to take their shoes and scabbards with them, some of them might be lost in the bustle that usually takes place in such doings, and afterwards be recognised from the workmanship, as belonging to some particular village, and ultimatly lead to the detection of the robbers; moreover, the Ramoossies reckon it unpropitious to enter a house on such an errand with their shoes on. Those of the party who only carry sticks now collect a parcel of stones of two or three pounds weight each—which they take with them to the village to be used as missiles. If the Ramoossies be of opinion that they will not be recognised, from the village being a great distance from their homes, they do not muffle up their faces,—otherwise they do so,—at all events, the person who is employed as spy on the occasion, keeps his face well wrapped up. Thus far prepared, all of them turning towards the town, and looking in the direction of the house they are going to assail (should it be strong and they expect resistance) they throw themselves into a supplicating posture, and making repeated obeisances, invoke the tutelary spirit of the place to favor their undertaking, and crown their exertions with complete success, that they may obtain a stock of valuable articles to enable them to maintain themselves, and their wives and children for a long time—one of the party hav-

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ing taken off his turban, it is cut into three, five, or seven pieces, but never into more—each piece being one and a half, three, or five cubits in length.* These are twisted to form so many torches (Kakrahs, Tembahs) which are well moistened with the ghee they take along with them. Turning their backs to the village, a couple of them hold a cloth up to shelter the person who has the tinder box, while he is striking fire, and lighting the torches,—but they are very cautious about preventing the torches blazing into a flame, in case they should be seen by the villagers. These are, therefore, preserved in a smothered state, and kept under their clothes. They now approach rapidly towards the house and post a couple of men as sentries in each street, or lane, leading to it, and the torches being lighted, they rush into the house if the door be open leaving a strong party outside for their protection against an attack from the villagers,—should it be shut, they will break it open with their hatchets and stones, if they cannot succeed in getting into the interior of the dwelling by climbing over the wall.

The first object of the Gang upon their entrance, is to prevent any of the inmates of the house from effecting their escape outside to give intimation to the inhabitants, or into the interior, or to the top of the house, as they might carry off some valuable property, and conceal it. Besides, the clothes and ornaments on their persons would be lost to the robbers. Therefore, if there appear to be any intention on the part of the inmates of the house to move off, or to attempt any resistance, the members of the Gang immediately commence calling out to each other to beat them, seize them! After seizing them, they bring them to the front, or probably, shut them up in a room, till the Gang have searched every place for valuables, and should they have reason to suppose that any of the articles have been hidden, they lay hold of either the men or females, and threaten them with the most severe and cruel punishment, holding their naked swords on the unfortunate people's throats, and

* They like odd numbers.

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often tearing away an infant from its mother's arms, and holding it by one of its legs, swinging it round, threaten to terminate its existence by knocking its head against a pillar, if they do not comply with their wishes. This, in general, tends to obtain the information they require, and puts into their possession the articles they were in search of. The men, and, sometimes, the women, are stripped naked, should their clothes, be new, or nearly so; and, not unfrequently, the ornaments are torn so forcibly from the women's ears and noses, that the sores, consequently produced, do not heal for several months. It is very seldom that the Ramoossies proceed so far as to violate the chastity of females, although there have been many instances of their doing so within these three years in the Punt Suchew's country; but if any of the men are courageous enough to make an obstinate struggle in defence of their property, they are frequently wounded or killed, and the women aware of the risk their husbands, fathers, and sons, incur when their dwelling is attacked by a Gang of robbers, exert themselves to get the male part of the family to retire to conceal themselves before the robbers can enter, hoping that they will be able more readily to excite the sympathy and compassion of the members of the Gang, and more quickly pacify them. When those perceive that they can range about the dwelling without danger to themselves, they are less likely to treat the alarmed and weeping females with severity and rigour; often have I heard persons describe or rather attempt to describe the agonizing feelings, which both themselves and their females experienced when they saw the band of robbers enter the house and rushing to seize them. What mnst be the state of the husband when he beholds his wife or daughter whom he loves and adores, writhing under the tortures of these ruffians. When the Gang have collected all the property they consider worth their trouble to carry away, five or six of the most active of the robbers remain in the house, or at the entrance, as a guard over the people, till the rest of the party have moved off by a different road from that by which they came and have got to the distance of five or six hundred yards, and then this

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rear guard retreat with as much rapidity as they can in an opposite direction, and rejoin their friends at the place previously settled on. They take up their shoes and sword scabbards, and then set out for their home, and make a division of the property very likely in a ravine in the vicinity, from whence they disperse, every man proceeding to his own house.

The man who gave up his turban to be converted into torches, secures the best turban he can find among the plundered property,—a perquisite to which he is entitled, and it is always the same person who devotes his turban to the flames, on such occasions. A rather notorious character named Suttoo Bhandollkar, but nick-named Suttoo jubber toottah, (from having received a wound in the jaw many years ago in a skirmish with the Nizam's troops near Parinda, and who has sacrificed many an old turban in this way, is at present in the Poona Jail, having been a staunch and active friend of his old companion Oomiah, during the late disturbance in the Poona district.

Should the Naik who employed the Gang, not have accompanied them on their trip, the property is either taken to his house, or distributed among the party in some jungle, or ravine, at no very great distance from his dwelling. The Naik, should he for his own security deem it necessary, makes each man of the party take an oath that he will abstain from touching spirituous liquor for the period of one, two, or three months. This is in case they should, in a state of intoxication, begin to abuse each other, and disclose the robbery by remarks on the unfair division of the spoil, or the unjust estimation of the exertions and merits of individuals,—such disputes might lead to blows, and some of the villagers might learn all the particulars connected with the robbery, and report it.

Sometimes the inmates of a house attacked by a Gang of Ramoossies, make a bold and resolute stand in defence of their property, and prevent the Gang from entering into the interio of the dwelling, and we find that the inhabitants are so spirited as to turn out to support their friends, and consequently, a

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skirmish takes place between the villagers and plunderers. It is only on the occasion of such a general alarm and being closely pressed, that the Gang are induced to bring their match-locks into play, as they prefer pelting the people with stones, &c. to firing their muskets, which would be heard at a distance and probably lead to their being surrounded by all the inhabitants. In the event of a Ramoossy being killed in one of those skirmishes, the Gang carry the dead body with them. However should they be so pushed by the people of the town as not to be able to effect this, they cut the head off and take it with them; even should one of the Gang be badly wounded, and likely to be captured, by the pursuing party, they will cut his head off to prevent the body being recognised. Should they have sufficient time to carry off their dead, they bury the body in a thicket, or in the bed of a nullah in some unfrequented spot. I know several instances of their having acted in this manner, since we took possession of the country.

It has been observed before, that when the Ramoossies go to a distance from their homes to plunder, they do not always cover their faces. However, they speak to each other in their own language—yet they never mention each other's names at such a moment. But if one of them discovers where valuable property is concealed, he calls out in their own speech, "tell the head man that there is gold or silver here;" when they plunder a house at no great distance from their own village, they muffle their faces up very. closely, and frequently speak to each other in the Hindoostany language, or make use of a few Kanarese words. Their intention in doing so, is of course, to make it be supposed that they could not have been Ramoossies, who committed the Durrorah, and that they must have been strangers.

They sometimes approach a village in small parties from different directions, and if it is necessary for any of them to advance to reconoitre the place they intend to plunder, they

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communicate their movements to each other when at a distance, by imitating the barking and howling of jackals, or the chirping, or whistling of birds. In the event of their being surprised, (and having separated during their flight,) they have recourse to their barking and chirping system for the same purpose. The Mangs also adopt this mode of communicating with each other, when similarly employed. It requires a very practised ear to detect the imposition, so successful are these people in imitating the cry of different birds and quadrupeds.

When a few travellers for the sake of security put up for the night in front of a house in the centre of a village, or under a tree close to the houses, the robbers apprehensive of being recognised, or meeting with too much opposition, will refrain from molesting them. However, shortly after midnight they will disturb the crows in the adjoining trees by throwing stones at them, with the view of making the travellers suppose it is day light, or they will imitate the cawing of the crows to delude them, and when they have proceeded on their journey, and have reached a jungle or ravine, in which the robbers had previously posted themselves, they are attacked and plundered in the dark.

The Ramoossies amongst themselves seldom estimate the property they obtain by plunder, being worth to them much above half of its intrinsic value. They say what is very true, "who will give a robber the full value of an article, when it is known he must sell such article by stealth," and that, owing to some unforseen event, both seller and buyer may be involved in much trouble. Gold and silver ornaments plundered at a distance, they contrive to dispose of at a pretty fair price, this they partly effect through the agency of some shroffs, or money dealers. Between some of these and the Ramoossy Naiks, there is frequently a good understanding. The dealings of these people are principally with the agricultural classes. They are in the habit of receiving gold and silver articles in pawn for the money, they are called on to advance, so that they have a greater facility in disposing of articles tendered for sale by the Ramoossies, or any other robbers.

The village goldsmith is, at times, employed to break up or-

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naments obtained in the neighbourhood and he makes up new ones of a different description—the Ramoossy paying him the usual price of his labour. He presents him also with a turban or piece of cloth, worth two or three rupees. The goldsmith having received the turban, and probably made away with a few grains of gold, is satisfied that it is to his advantage to keep silence on the subject.

A man that had been residing for some time at Sakoordy, and whom Oomiah considered trust-worthy, was employed to dispose of a number of gold and silver ornaments about three years ago. This man proceeded to Phultun with his charge, but never returned to Sakoordy nor has any information been gained respecting him, or the property he carried with him. Had this man however, resolved on acting a more honest part in the discharge of his master's service, he would have proceeded to Phultun, said he was a traveller from some distant part of the country, and would have cautiously avoided mentioning Oomiah's name, as doing so might have immediately led to suspicion. When it is required to dispose of such articles, it is represented that it is to enable a man to marry one of his children; or that they had been received as part payment, of a debt, or bought on speculation; or very likely, the man will remark that they had been many years in possession of the family, but still, for the sake of preserving their character, they are anxious that the sale of their property should not be so publicly proclaimed in their own village.

The clothes they get into their possession, if they cannot dispose of them immediately, they are obliged to give in charge to some confidential friend, who either deposits them in his house, or in a secret place in the vicinity Koonby's, and even Chumbars or Moochies, are frequently intrusted with bales of cloth; for the Ramoossy labours under the alarm of having his house searched, and the proof of his guilt being established. They occasionally sell their clothes to a class of Seempies (tailors,) whose trade it is to travel about selling cloth to the inhabitants of the surrounding small villages, and who are regular attendants at the weekly fairs held in rotation in the different Kusbahs, or market towns. The Ramoossies will let one of these

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tailors have a new turban worth eighteen or twenty rupees, for ten and twelve rupees, and other clothes in the same proportion: a shawl worth two hundred, or two hundred and twenty five rupees, they will part with for seventy, a hundred, or a hundred and twenty rupees. The Marwarry shop keepers, especially in the small villages, are in general in close connection with the Ramoossies. The Marwarry will purchase their brass and copper pots, which they sell to the Kassaurs, or Tambutgars, (coppersmiths) of the principal town in their vicinity. The Marwarry, if he is questioned on the subject, says a poor traveller gave him the articles in return for a certain quantity of flour or grain. This Marwarry also purchases some of the inferior gold and silver ornaments, and clothes, that have been sometime in use. In fact, some, of the Marwarry shopkeepers in the villages in the hills around Poona, drive a rather profitable trade in this way. Their dealings with the Ramoossies are in general so extremely well managed, that it is seldom they can be detected and punished for disposing of stolen property. Any valuable property that has been plundered in the Poona district, will be sold in the Satara or Ahmednuggur district, and that plundered in the Satara, sold in the Poona district.

There are some Ramoossies who prefer plundering escorts in the day time proceeding with treasure and other valuables—and who seldom, if ever, join in committing Durrorrahs at night. The noted old rogue, Hybutty Shertore, at present residing at Wulty near Poona, is one of those who used formerly to be very actively engaged in this way. Many stories are told of his adventures by the Ramoossies. He was patronized and protected by Trimbuckjee Danglia, the great favorite of Bajee Row, the Ex Peshwah. Hybutty during the time he used to be running about the country to save his life, has had many narrow escapes. He was severely wounded on one occasion by some Arabs employed to assassinate him; one of his three faithful companions was killed on the spot, but his other two friends carried him off in safety from his pursuers. On another occasion he was condemned to be blown from the muzzle of a gun on the hill fort of Lhogur, whither he was sent to undergo the punishment. Hybutty however contrived to elude the

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vigilance of his guard, and with considerable difficulty, lowered himself over the walls of the fort by means of his turban. He was nearly blind the last time I saw him.

There are many Ramoossies who are extremely expert at committing petty thefts, and who never venture to join their friends in the commission of a robbery on an extensive scale. In fact they are all thieves with scarcely an exception, and even the most respectable of them in appearance who apparently conduct themselves with propriety, occasionally receive a share of some Durrorrah from their friends, or dependants; or the particulars of a robbery having come to their knowledge, a suitable offering is presented to ensure silence and good will on their part.

Durrorrahs are only committed on dark nights, or during the wane of the moon, when she rises about three in the morning. This is to admit of their retiring from the house they may have plundered without being seen, and consequently preventing the inhabitants of the village from pursuing them. During the monsoon, or wet weather they seldom make any excursions for plunder, as there would be such a facility of tracking them to the entrance of their own houses, besides, the risk of being checked in their return by the sudden rise of a nulla or river, from a fall of rain, operates to deter them from venturing out in rainy weather.

CHAPTER III.

They conceal stolen property.—Also money in the hills.—Seldom lend money at interest, dreading the consequences.—Are uncautious robbers.—Place great faith in fortune.—Their perplexity when seized respecting how they ought to act.—Their opinion respecting the punishments they have to undergo.—Anecdote of a Koley.—The cruel manner in which they were treated by former Government Jageerdars.—Patells, &c. received a share of plundered property, or a consideration from the Naiks for protection afforded.—The mode of punishing those that infringe the rules of the tribe.—Admission of converts from higher classes.—Their character and that of their women—and the deities they worship.

It has been observed before that they seldom conceal stolen property in their own houses (unless it has been brought from

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a great distance;) so that if the real robber has been traced, and his house searched, no article is found to prove his having been engaged in the robbery. The money a Ramoossy accumulates, he almost invariably buries under ground in some unfrequented ravine, or thicket; * and the spot is only know to himself.

Although lending money at interest is so very common and profitable a trade at times in India, the Ramoossy dares not venture to traffic with his ill-gotten stock, aware he would be suspected of having in his possession money which he had plundered from some known, or unknown persons, and which might attract the attention of the Police to his dealings. However, after a few years, some of them do occasionally make advances to the farmers at the usual rate of interest; but this is on a very limited scale, being unable to keep any accounts operating as a check on such speculations—very few, indeed, of the Ramoossies can read or write; their degraded caste, their idle habits, the nature of their pursuits, and general poverty, presenting obstacles to the spread of education amongst them—although they are not insensible to the advantages derived from it.

The Ramoossies as robbers, appear at times to be singularly imprudent and thoughtless, neglecting to adopt some ordinary, and to them necessary precautions, by making an early display of the articles plundered, or putting part of the property into the hands of individuals for the purpose of being disposed

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* In the month of November, last year, in the morning on which they were removing Essoo Neekary, one of Oomiah's principal Naiks from the jail at Poona to the place of execution, he sent to request that the Assistant Judge might speak with him;—and upon Mr. L. coming towards him, Essoo said, he had a considerable sum of money buried in a hill near the fort of Singhur. (Essoo resided in a small village a short distance from this fort) which he was anxious to have dug up. Mr. L. told him that it was now too late to do any thing about recovering it, as he had no authority to listen to any such representions nor to delay the execution. This explanation had scarcely been repeated when, unexpectedly to Mr. L. the unfortunate man, bent himself nearly double and rushed with great impetuosity towards a pillar, against which he hit his head and dropped down senseless on the floor.

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of who are unacquainted with the particular of the robbery. There have been instances, of valuable gold ornaments set with jewels, and plundered only at an inconsiderable distance from Poona, having been offered for sale at the very shop in that capital, from which they had been despatched but a very short time before; thus furnishing the owner with an easy and unexpected opportunity of recovering part of that treasure, which he had considered as lost for ever.

The Ramoossies always speak of their Kuppall, Dyuh, Nusseeb, that is, trusting to fate, destiny, and chance: so much confidence do they place in fortune. There are many chances against its being discovered who committed a robbery, and in favour of the robbers not being caught; then the difficulty of convicting them of the crime, the chances of their being able by means of some friends, to succeed in bribing, or interesting some of the persons in the employ of Government in their behalf; they have still hope of being able to effect their escape, should they be seized, to establish an alibi, or, probably, admitting the truth of some trifling and unimportant part of the charge, they then call out loudly, that their enemies are trying to ruin them, by a most tyrannical proceeding on their part. They offer to produce certain persons who can prove the falsity of the charge, and persons will be produced to swear to the innocence of the prisoner. Perjury is reckoned but a very trifling offence among the natives. It is considered, in general, a meritorious act to save a friend by swearing to an untruth; for which, by the bye many an unprincipled man is well rewarded. It has, hence become a common practice in our Adawluts or courts of justice to invalidate evidence by false testimony. It may be further noticed that when they perceive no hope remaining of their escape from punishment, they will pretend to communicate all the information that may be required of them connected with the robbery, provided they are not molested or injured; that is obtaining a pardon, they make confessions which they often retract. They will admit the truth of them after

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wards, and before much time has elapsed, they will again deny the whole.

However strange all this inconsistency may appear, it is easily accounted for. Human nature is much the same every where. The Ramoossy robber having been apprehended, he naturally enough is anxious to escape the consequences of his trial for the crime of which he stands accused; many of these are bold, cunning, and clever, practised in their profession, and well acquainted with the ways of the world; while others of them, of course, are not so gifted, nor so experienced. An unsophisticated character while labouring under the agitation excited by the new and alarming situation in which he is placed, will frequently give a detailed and faithful account of all the proceedings connected with his delinquency. As much time generally, but necessarily, elapses before a prisoner is finally committed and brought to trial in this country, the prisoner ere long learns from some source that his associates in the late affair, who are in confinement, have resolutely denied all knowledge of the business; upon further consideration, the unfortunate man thinks it best, and more becoming, to deny the truth of what he had previously confessed; and he will state that it had been extorted from him. On the contrary, if he denied knowing any thing of the matter at first, and he should shortly afterwards hear some of the sepoys, or any other prisoners, talking over the business, and discover or fancy he discovers, from their conversation, that some of his friends have confessed and are likely to be pardoned, and that he himself was described as one of the most formidable and principal persons of the Gang, he is puzzled how to act; for resentment and pride nearly make him determine to continue silent, and brave all danger. However overcoming these feelings, and wishing to extricate himself, if possible, from his difficulty, he entreats that it may be made known that he has something of a very important nature to communicate. Then follow further declarations and recantations. The matter becomes ex-

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tremely intricate, and the conduct of the prisoner so perplexing, that after trial it becomes a most unsatisfactory and most difficult matter to come to a decision on the point.

The following is said to be the general opinion of the Ramoossies respecting the punishments inflicted by our courts on such criminals as are convicted before them. A Ramoossy is said to care little for a punishment of two years hard labour, especially if he has been fortunate enough in preserving the stolen property for which he is now suffering confinement, as he will enjoy himself after he has been set at liberty. The separation from his wife or mistress, is a source of sorrow; but then they enjoy extremely comfortable quarters, a good and regular supply of food, and have comparatively light and easy work. It is a common observation, that few of the poorer and lower orders are so well off and happy as the Government prisoners. The case is much the same when they are sentenced to five years imprisonment. They console themselves by saying, that, after three years, they will have only two more to remain in Jail—upon the whole thinking lightly of it, unless they happen to be old men—and hoping they will have an opportunity of gratifying their revenge somehow on the persons that gave evidence, or information, against them. They greatly dread fourteen years imprisonment, and the sentence of hard labour for life, to many of them, is worse than a sudden termination of life. The idea of transportation fills them with horror, and is looked upon as a moral death *

Although the following anecdote is unconnected with the present subject, I am induced to mention it as it gives some slight insight into the feelings of some of the members of the predatory tribes. The Koley Higgiah Thoukkull lives in one of the small villages in a valley of the Syadry range of Ghauts—some miles north of Joonere. He had never spoken to an European until he met me, although he had seen four at different times passing through the country.

* The wife of a Ramoossy lately transported from a village near Poona has since been married to another Ramoossy.

This Koley* was a man of a bold, active, and restless character. After he had been seized and placed in confinement, I asked him some questions with the view of gaining information that might guide our operations more successfully against the insurgents. He had a wife who, I had been told, was young and rather good looking, with a couple of children; to visit whom, after a considerable absence, he had repaired to his village, which circumstance led to his apprehension. He seemed a rather wild and uncouth sort of being,—and as I was desirous of learning from him, what his ideas were with respect to his then situation—and what anticipation he had of the nature and extent of the punishment he would likely have to undergo; he was requested to give some account of himself; he said, he had been induced to join the insurgents in the hope of realizing some money, for he was in debt. His creditors had so teazed him, that he was at a loss how to satisfy them. He had tried farming on a small scale, but was obliged to give it up—for his debt increased—and latterly he had bound himself for a specified time to serve one of his creditors to clear off his score with him. I now told him in a serious manner, that I regretted he had acted so thoughtlessly, as to join the rebels, who had not only been plundering, but had killed and wounded some of our troops;—and added, that I supposed he was in-

* There are several classes of Kolies, (or Coolies as the name is written by us in general. The Kolies inhabiting the hills of the Syadry range, from the vicinity of the fort of Trimbuk to Bheema Shunkur, both above and below the Ghauts are cultivators, but at the same time most enterprising and determined robbers. They are of a more pure race than the Kolies in the Attaveessy, and more to the northward. Those settled around the Poorundur hills, are of the same class as those found scattered over the Dekhan and employed as the village Koley, (one of the Ballot'ah institution,) who supplies the inhabitants and travellers with water, &c. The boatmen and fishermen on the coast around Bombay are Kolies, (Solescy,) and many of them are common labourers. I am inclined to think, that the common term Cooly applied by the English to a porter and frequently to any person that works for hire,—must have originated amongst the first English settlers at Bombay. A passenger coming ashore when a ship arrived from Europe, may have wished to give a box or package in charge to some native (probably a person of caste) near him; this man would naturally call out to a Koley to come and take charge of the gentlemen's box, —or a servant might have said, he would go and fetch a sufficient number of Kolies to transport the baggage to his Master's quarters. Thus the term would have become familiar and indiscriminately applied to all labourers and porters,—and soon spread among our few countrymen in India at the time. The name of this tribe is written Koley by the Natives and by a few English,—although more generally Cooly.

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fferent about what would be done to him in consequence—for, that he must care little whether he was hanged or transported* or worked for life on the roads. This man really supposed I had the power at the time of awarding either punishment, and that it only remained to forward him to Ahmednuggur to undergo the sentence. Looking at me rather earnestly, he replied, that he would prefer being hanged. He was asked why he preferred death. He answered by saying, that it would relieve him from all other troubles; that his *destiny had been shattered*, his good luck had forsaken him, and that he was abandoned to misfortune. It was remarked to him, that working all his life time would certainly be preferable to death. He said no; he could not support himself under continual imprisonment and labour. Then why not be transported? he could not endure hearing of transportation; compared to that, death would be a favour. He was asked if he was fond of his wife and children, and he replied with great feeling, that he was, but that there was no use in thinking of them now; I then said that, probably, he would like to see them. He seemed composed, and did not answer for some little time. This might have been misconstrued into indifference, however, there were indications painted on his countenance of a great internal struggle. After a short time, he said, that he did not then wish to see them, in fact, that it would cause them much distress, and do neither of them any good. It was observed to him that if he was only condemned to hard labour for life, he would still have the satisfaction of occasionally seeing his family to whom he was so greatly attached, and hearing now and then of his relations and friends;—he looked now like one more reconciled to his fate,—he raised his joined hands to his forehead, and bending himself in a supplicating posture (he was sitting in front of me on the ground in the entrance of the tent,) begged that I would dispose of him in whatever way I liked. This man having rendered considerable service after-

* Kala pany, dark water, in allusion to the ocean, is the term used by the natives to express transportation,—those in the interior, picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals.

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wards,—a pardon was extended to him, and he is now residing in his village.

Such of the Ramoossies as were guilty of committing excesses during the former Government of the country, were visited in general with the most cruel and terrible punishments of mutilation and death,—when they were apprehended much pains were seldom, or never taken, to discover who were the most guilty, or if there were any innocent amongst the party. The punishment determined on, used too frequently to be an indiscriminate massacre of the prisoners. In fact, it appears the Ramoossies have always been considered a most incorrigible race, that could not refrain from gratifying their inherent and vicious propensities to plunder; and it likewise seems to have been the popular opinion, that Government should once in every fifteen or twenty years, act with a more than usual degree of energetic severity against this devoted tribe, by putting many of them, for the sake of example, indiscriminately to death, under the impression, that it was not only absolutely necessary to check their crimes, but also to lessen their numbers; lest they should ere long become so numerous and powerful as to banish all peace and security from such parts of the country as they resided in.

The most glaringly shameful and discreditable measures and acts of treachery, on the part of the former Government and its agents, used to be practised to wile these lawless and troublesome characters into their power by employing confidential persons to offer them pardon, rewards, and future service—and whatever they may have been claiming, if they would only remain quiet, and not disturb the peace of the country; at the same time exhibiting false grants, deeds, &c., more successfully to delude their intended victims; and concluding the scene with presenting them with honorary dresses, or some mark of the approbation of the ruling authority. They then watched the most favorable opportunity for destroying them.

Human nature is shocked at hearing the account of the treatment these misguided men and their families received at the hands of their unfeeling rulers. Little or no remorse seems

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to have been experienced in sacrificing human life to the barbarous expediency of diminshing their numbers with the view of either checking the outrages they were guilty of, or, if possible, eventually exterminating their race. However, due allowances should be made for the state of society and of civilization among the Hindoos:—under their despotic Governments, dissensions frequently took place, in the families of their princes and nobles which led to rebellions and wars. The functionaries in the distant provinces were indifferent to the orders of their superiors—confusion reigned almost every where—they were habitually accustomed to arbitrary and summary measures, and became used to the sight of blood, so that for acts of rebellion, robbery, and murder, the Ramoossies, who were execrated, were unhesitatingly butchered; and for crimes of a minor nature they were most cruelly dealt with—several of them, some years back, had their eyes destroyed, by running red hot spikes into them; and some time afterwards, they were precipitated from the steepest declivities of the hill forts in the Punt Suchew's country for being guilty of forming an intimacy with some Brahmuny women. Their male children of three and two years of age, even infants six months old, have been torn from their mothers' breasts, and cast to the Mangs to have their throats cut.

In the short account of the Poornuder Ramoossies, various instances will be related of the cruelties which they have been subjected to.

There is no doubt but that during the period the Peshwah's family ruled the country, (about a century,) the most daring and enterprising of the Ramoossy Naiks were frequently protected by Jageerdars, and powerful Patells, and in many instances, by the Government agents and officers, in authority. It is very certain that the Naiks were both indirectly and directly encouraged to plunder, and commit all sorts of depradations, by such persons, who received a valuable consideration, or a fixed share of the amount realized by such means, and in general, that it was only, when the property of some rich or influential individual, or that of a person who had a

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relative at court was plundered, that redress could be obtained. The Ramoossy is well aware that money is all powerful, and although no one could be more unwilling to part with it, than he is, still when he saw pressing and seemingly unavoidable danger before him, he, by a timely and judicious distribution of presents, purchased impunity. Yet the Ramoossy's natural proneness to get into his hands the property of others, urged him to follow these unlawful practices, until he had either incurred the displeasure of his protector, or his cupidity and rapacious habits, made him neglect giving bribes to such as expected them, or who considered themselves entitled to them. This brought matters to a crisis that terminated in his destruction.

It is said the Ramoossies formerly were in habit of indulging deeply in the spirit of revenge; that it was even customary for the parents, on their death bed, to remind their offspring of the ill treatment they had experienced at the hands of any particular person, and that they must not forget the obligations they were under of being revenged, by discharging the debt when a favourable opportunity offered of doing so; however under the British sway, they find the performance of such a task beset by imminent dangers, and consequently, think seldom of indulging their vindictive passions.

When a Ramoossy has infringed, or transgressed, against the prescriptive customs and rules of their tribe, he soon finds it necessary to conciliate his relations and friends, rather than incur the penalty ultimately of expulsion from his caste, by shewing an obstinate spirit of insubordination and indifference to long established usages, and to the authority of the Naiks of his tribe. In Maundesh the Chowan and Jadoos are looked on as the Patells of the tribe, and styled so, the Chowan being the Mookkudum or chief. The Patoulah is the Chougla, or deputy, and the Mundly, the Phier Naik, a Jungum, or Linggaiut priest, is called in occasionally to assist in some ceremonies at the termination of which he is presented with a turban.

When the Elders call on an offender to answer the charges that many be brought against him, by way of making him do

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penance, he is sometimes obliged to take the shoes of all the Naiks present, and tying these with a string he places them on his head, and is made to stand in their presence for hours, entreating and supplicating them to pardon him, to overlook his offence, and to re-admit him into their society again. The Naiks having discussed the matter—it is generally settled, that they direct him to pay a fine according to his means; and with the money an entertainment is provided (the necessary quantity of liquor is not forgotten) for the Naiks and a portion of their followers, when the feast has been prepared—they all sit down in a row—or in a circle if more convenient; and when the leaves from off which they eat their food have been replenished, and the customary propitiatory offering made, the penitent approaches the Naiks and is presented by the Chowan Naik first, and by the others successively, with a grass (a mouthful) from their respective shares, or dishes; after partaking of their feast in this manner, he is considered as restored to his former station among them.

The illegitimate offspring of a Ramoosy by a woman of the Koonby caste, and likewise its mother, is admitted into their community by a similar proceeding. The father having assembled four or five of the principal Naiks of the district in which he resides, with their followers, he entertains them according to his capability, expending from twenty to fifty rupees, and sometimes double that amount,—each of the chief Naiks are on such an occasion presented with a selah, worth from five to six rupees. In this manner they admit converts from the higher classes to join their tribe after undergoing the prescribed ceremonies established among them for that purpose. The son of a Koonby, &c. of the age of ten, fifteen, or twenty years, who has associated with them for sometime and been admitted as described, they will marry to a woman similarly circumstanced, and should there be any difficulty in doing so, the Naiks will prevail on some quiet and poor [illegible] to give his daughter in marriage to such a convert [illegible] offspring after the second, third, or fourth generation is [illegible] to have attained sufficient purity of caste to intermarry with any of the Naik's families.

A Ramoossy who cohabits with a female of the Mhar caste, or any of the lower tribes, is considered to have degraded himself, therefore is deemed unworthy of enjoying the privileges of their society, and is consequently, expelled from their tribe.

I have before stated that many of the Ramoossies live in great misery, merely from hand to mouth. Their food is of the poorest description, although they will generally eat all animal food when they can get it with the exception of that of the cow, and the common village hog, They express a degree of horror when asked if they eat beef, although many persons maintain that they do so. I have questioned many of them on the subject, but they invariably denied it. However, some of their fathers may have indulged themselves now and then with a beef-steak, but the children appear to have relinquished a custom reckoned odious among the Hindoo population, with the exception of three or four of the degraded classes, who even eat carrion. The Ramoossies are fond of indulging in spirituous liquors; but they say they are now under the necessity of abstaining from this beverage owing to their poverty, and the difficulty of obtaining it. It might be generally supposed that these people lived with some degree of comfort, but they are thoughtless aud improvident; and, notwithstanding that their stock is occasionally increased from extrinsic sources, by the addition of a few rupees in cash, a few gold and silver ornaments, or a few brass or copper pots and pans, or puggries and anggrikas, or saries and cholnas, dhotturs and chollies, coarse and fine clothes, still, more or less poverty, exists in the Ramoossie's house, and it is only in the Naik's dwelling that appearances of some comfort are to be found, unless it be in that of one specially favoured and patronized by him; but with very few exceptions, the Ramoossies are spendthrifts, and in a very short time expend whatever falls into their hands, for the Chief Naiks contrive to keep all the others in great subjection; so that, when they have rendered the Naik his dues of any property they may have plundered, little remains for their own consumption, and in the event of a common Ramoossy declining to grant his superiors the usual perquisites,

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most likely he will very soon have cause to repent the circumstance, for the Naik having learned all the particulars of the robbery, he, or another person for him, will communicate the information to the local authorities which ultimately leads to the stubborn Ramoossy's apprehension, conviction, and punishment. None of this tribe appear to have entered as sepoys into any of the Regiments in the British service; but some few of them are employed as sibundies, and not immediately under their own Naiks. Formerly several Naiks, with two or three of their relations, were employed as Silladar horsemen with different Jaggeerdars in the Mharata Armies.

The Ramoossies, it may be said, are an extremly hardy, active and enterprising people, but at the same time covetous, rapacious and treacherous—in fact they possess many bad and few good qualities, their passions being in general unrestrained by any correct moral principles.

They delight in an idle roving life, assuming most commonly the character of the hunter armed either with matchlock-guns,* or snares, occasionally killing tigers, wild hog, deer, † hares, partridges, &c. for with few exceptions they would consider the toilsome and domestic habits of the industrious husbandman altogether unbearable. Those however, settled in Maundesh, are of a more peaceable description and of more industrious habits, and the Ramoossies residing in the Akolla, Sungumnair, and Sinnure Pergunnahs of the Ahmednuggur collectorate, it may be said have become pure cultivators.

In their appearance, they are scarcely to be distinguished from the Koonbies (farmers) and the rest of the lower orders of the population. Their features in general, are rather ill favored, although many of them are stout and very good looking, they

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* They were formerly armed with bows and arrows. The Ramoossies and Bheels and many of the Kolies use the figure of a bow and arrow as their sign Manual. In the same manner that the other classes of the community use the impliments of their profession; viz. The sepoy his dagger, the farmer his plough, the grocer his scales, the weaver his shuttle, the mhar (the same as dhere and purwary) his staff, the mang his bhall singarah or knife.

† Many of the Ramoossies are capital marksmen. Several of them in the vicinity either of Poonahave Rifle Guns and occupy their time in killing deer, ducks, &c. which they either sell in the market or take to the houses of such Gentlemen as are in the habit of employing them as Shikarries or Gamekillers.

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are frequently seen well dressed, and wearing gold and silver ornaments—many of them appear to live to a very old age, and when well advanced in years they preserve a hale and vigorous appearance.

Their women are also very active and hardy, and many of them, clever and intelligent. It is seldom a Ramoosseen with a very handsome countenance is to be seen; they are probably in this respect more ill favoured then the men. Yet some of them, are good looking and possess pleasing features. They exhibit great affection for their offspring, and are considered comparatively good and and faithful wives, yet most likely this proceeds more from the dread of experiencing severe correction * at the hands of their husbands, in case of a dereliction of conjugal duties, than from a sense of the virtuous propriety of such conduct. The women certainly exhibit a greater attachment for their husbands than the latter do for their wives.

Their children are brought up with the strictest injunctions to secrecy in regard to all that concerns their domestic affairs, and particularly enjoined never to mention to any one the circumstance of having seen a stranger or other person coming into, or departing from their houses, or the circumstance of their fathers, uncles, or brothers being absent from home; most of their boys and girls seem to be very precocious little creatures. Many of them however fall victims to the small pox, when the disease is raging in the country.

On the subject of their religion, it is not necessary to say much. The Ramoossies it may be observed, pay their adorations, and present offerings to the different deities worshipped by the inhabitants of the Dekhan. But their principle object of adoration is Khundy Row or Khundobah, (alias. martinda,) an incarnation of Mhadeva, or the deity personified as the destroyer, or more properly as the regenerator, and represented by the

* In former days a Ramoosseen who had been guilty of adultery was very cruelly handled, probably her nose was cut off, or she was privately put to death, but much depended on the disposition of her husband, and if her paramour was a man of high caste or otherwise. The Adulterer seldom escaped the vengeance of the enraged husband.

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Ling embedded in the Yoni or Salloonka, (the phallic emblem of Greece and Egypt.) There are three noted temples dedicated to this god in the Dekhan, one of them is at Jejoory, which is reckoned a place of great sanctity. Although the account I have of the place from the Poorans must be of a rather antiquated date. It was only upon the establishment of the Mharata court in its plenetude at Poona, a little before the middle of the last century, that Jejoory it seems became the resort of large bodies of pilgrims. The first Mulhar Row Holkur * expended large sums of money in improving the temple, and forming a large tank in the vicinity, and granting charitable donations for the support of the attendants of the temple and pilgrims visiting it. Khundobah is the chief of their household gods; he is also the most popular with a large portion of all classes of the population of the Dekhan, but with the Ramoossies he is mercury, or the god of robbers. The Worshippers of Khundobah have always in their possesion a small silver plate on which a likeness of this deity is embossed. He is invariably represented as mounted on horseback, with his wife Malsara (an incarnation of Parwutty the spouse of Mhadeva) sometimes sitting behind him, and at other times in his arms, with his dog running along side of him, he is armed with a sword and trident. The Turmeric or Hullud is sacred to this god, and then termed Bhundar. The goddess Bhoany (kalie Deve) is also very much endeared to the Ramoossies, as well as the god Mhankallay. There are a very few followers of Rama, and these abstain from animal food. Kunobah (krishna) has a few followers; when required, they kill a sheep, or a fowl, at the shrines of the inferior goddesses, Tookaie, Junnaie, Feringgaie, Nowlaie, Mookaie, and Kallaie, besides Massobah and Muskobah, as well as Vettall (the prince of evil spirits) and Wagobah are not forgotten. They are very punctual in abstaining from food on fast days, particularly on sunday, the day of the week dedicated to Khundobah. Both the Ramoossy

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* The Sindia family expended part of their wealth, at the same time in a similar manner on the temple of Jotteeba at Kollapoor.

men and women frequently undergo the expiatory penance (operation) of the Bhuggaar or swinging ceremony, when the penitent is elevated to a considerable height and swung round a pole erected in front of the entrance of the temple, supported by a hook run through the skin and sinews of the back.

The Ramoossies especially those within the British territory are rather notorious for establishing illicit intercourse with the wives and daughters of the Koonbies, &c. and enticing these from their homes to reside with them, the success of their intrigues with women of other tribes, and so much higher than themselves, is no doubt chiefly owing to the Ramoossy being able to indulge them now and then with a present of a new sary, and a few cholies, besides a few trinkets which they had procured by clandestine and violent means.

For the native women of all classes, high or low, rich or poor, with very few exceptions, are the most frail and mercenary creatures imaginable, their vanity being such, that it renders them inordinately fond of ornaments and fine clothes, and making a show even beyond their means; they are naturally of a warm temperament, and their husbands are not permitted to be the object of their own choice, for they are married when they are mere children, that their after conduct through life, is certainly not to be much wondered at. When we know that they are without the advantages of education, then their conversations, their songs, their numerous romantic, lascivious, and lovesick stories of heroes and heroines, demigods and goddesses, which are familiar to them all, and which they are constantly in the habit of hearing recited in the porches of their temples, and frequently in their own houses by professed itinerant story tellers, and expounders of their legends, may partly account for the state of morality among the Hindoo community of India.

Although the misconduct of the females of a family is of very common occurrence, and very generally known in the different towns and villages. The inhabitants are very backward and cautious, in making allusion to such matters, except,

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in confidence, even among themselves, and more especially in their intercource with Europeans, unless it is communicated from malicious motives or mentioned by some tattler, who is either looking out for service or favour.

CHAPTER IV.

The Ramoossies cross to the Poorundur hills.—The period uncertain.—They are actively employed by Seevajee.—Are rewarded by Sahoo Rajah for past services.—They become very troublesome and commit great excesses.—Pillajee Jadoo Row nominated Sir Naik, and employed to restore order.—His sanguinary proceedings.—The Ramoossy Naiks engage to continue quiet.—They are employed in the Town of Poona as Watchmen.—They advance towards Akolla and Sungumnair.—Become peaceable and industrious farmers and labourers in those districts.

I shall now proceed, to give a sketch of the history of these people after they crossed the Neera river, and settled in the Poorundur hills; from whence they subsequently spread themselves over the Poona district, and kept moving northward, till their progress was arrested apparently by coming in contact with the Bheels on the banks of the Godavery.

It is very uncertain when the Ramoossies first crossed to the North bank of the Neera, for the purpose of residing permanently in the Poorundur district, some of the oldest of them (men between eighty and ninety years of age,) who have been questioned on this point, say, that they have always understood that there were a number of families settled to the North of the Neera, and about the Poorundur hills, many years before Seevajee was born, but that it was during Seevajee's time, when he commenced his struggles with the Mahomedan states, that the Ramoossies flocked to his standard.

They are said to have always favored Seevajee's interests, and on many occasions to have exerted themselves greatly in his service, causing unceasing annoyance to the Mahomedans, who had detachments stationed in various parts of the country,

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for the purpose of overawing the evil disposed and disloyal portion of the population, who were becoming at this period, very numerous. The Ramoossies were in the habit of plundering the Mahomedans during the night; attacking the houses, or tents, of their principal leaders, and carrying off much valuable property; besides they were very successful in depriving them of their horses and camels, and carrying off some of their Elephants. Oomiah's family preserve a letter from the Rajah of Satara, the date of which is uncertain but it is addressed to Wurdojee, one of Oomiah's ancestors, applauding the dexterity with which he had plundered the Mahomedan Commandant at Seerwill ,and his steady conduct subsequently when he was captured, and directing Wurdoojee to repair to "the presence" in order that he might be rewarded for having discharged his duty so gallantly.

The old men among them relate a number of anecdotes connected with the exploits of their forefathers, when employed under Seevajee.*

At the period of Seevajee's first occupying the fort of Singhur, or according to the natives, Seogur, he was extremely anxious to get possession of the fort of Poorundur (one of the many names of the god Indur, and not Poonadhur, as written by some Europeans,) a detachmant proceeded from Singhur accompanied by a party of Ramoossies to surprise, if possible, the Mahomedan garrison, and capture the place;—after much difficulty and labour they scrambled up a steep part of the hill unobserved, and a Ramoossy contrived to ascend the wall, to the top of which he attached the rope ladders, which they had carried with them. The Ramoossies armed with swords and spears, were now ascending the fort wall when the sentry in the vicinity descried them, and lost no time in cutting the ropes; upon which, the escalading party were all precipitated to the bottom, by falling on each others arm, several of them

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* This must have been from about one hundred and fifty to one hundred and seventy five years ago; for Seevajee was only born A. D. 1628.

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were killed, and the rest desperately wounded, among the latter was Mallmhyputty, a very active and enterprizing man, and brother to the before mentioned Wurdoojee Khomney. He, however, managed to crawl away from the spot, and conceal himself under some bushes, and during the following night he creeped to a small village in the neighbourhood, where he had a friend who took care of him, and dressed his wounds; at the expiration of two months he recovered sufficiently to enable him to return to Singhur, where he learned the melancholy tidings of his wife having destroyed herself. The detachment on reaching Singhur, after their failure at Poorundur, mentioned, that so many had been killed of their party, and the rest so badly wounded, that they could not move from the place, and as a detachment from the Garrison has sallied forth to attack them, they would of course, put to death any wounded men they might have discovered. These sad tidings so afflicted and distressed the wife of Mallmhyputty, that she resolved on not surviving her husband, and made up her mind to terminate her existince as a suttee, which she accordingly did.

Seevajee soon made another effort to gain the Poorundur fort, and succeeded. The Kolies residing near the hill fort, as well as the Mhar's have been employed many years as watchmen to guard the approaches to the place, and the Ramoossies must have been included in the list of hereditary servants and defenders of the fort about this time.

After Seevajee's death, as he could not, during his active and bustling life, reward all those who had faithfully and ably served him; and as his son's (Sumbajee) misfortunes prevented him doing so. Sahoo Rajah determined on bestowing suitable rewards on the decendants of those who had contributed to the establishment of his Grandfather's kingdom; and on the part of the Poorundur Ramoossies, Dhollia Bhandollkur (an ancestor of the Naiks of Sassoor, and father of Cheembajee, who was killed at Sassoor,) a shrewd and intelligent man, was deputed to Satara to wait on the Rajah, upon which occasion His Highness issued orders for a considerable quantity of land being granted to the Poorundur Ramoossies, together with the mook-

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kassa of the village of Sakoordy, which they still enjoy, and a portion of the land. It is said that when the Ramoossy Naiks laid the Rajah's order for the above grants before the Peshwah, Ballajee Visswanath (who was, in fact, at this time supreme ruler,) he told them that the Rajah must have committed some mistake, for that he could never have intended to let them have lands to such an extent, and that, in consequence, a much smaller quantity (about five chours of a hundred and twenty begahs each) was allotted to them; remarking, at the same time, that there was a great deal of grass and firewood on the hills which they could cut and sell: about this time, seventy five thousand rupees had been sanctioned for the annual expenses of the fort; and the Ramoossies were informed, that their pay was included in that sum, and that it should be issued to them monthly.

About the year 1730, of the Christian era, the Ramoossies became extremely troublesome in the Poorundur district and around Poona, assembling in large bodies, and plundering in all directions. The intercourse, even between the chief towns in the district was partly interrupted, and travelling along the roads, that led through the hills, was quite unsafe. The Satara Rajah (at this time a complete pageant,) at the instance of the Peshwah, nominated Pillajee Jadoo Row, to be Sir Naik of the Ramoossies, a man who had on many occasions distinguished himself; having been chiefly instrumental in rescuing the Peshwah, and the Poorundury chief, the Peshwah's staunch friend, from the hand of the plunderer Dhumajee. Poorundury to save the Peshwah from being tortured, told Dhumajee that his master (the Peshwah) was not to blame, and that what had taken place (an expedition against Dhumajee) had been at his instigation. The consequence was, that Poorundury was repeatedly made to stand bare footed on heated iron, (that always used for baking cakes of bread,) and obliged to submit to be pinched all over the body with heated pincers. This led to the Poorundury becoming a sworn brother of Ballajees, and obtaining the rank of the Peshwah's deputy. The new Sir Naik received strict injunctions to act with

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the greatest vigour in restoring the country to order; and inflict summary punishment upon such of the Ramoossies as merited it.

Pillajee resided in a small village at the top of the Devy Ghaut four miles North of the fort of Poorundur. He was well acquainted with the localities of the country, and with the habits of the Ramoossies. He seized a number of them, and had them executed forthwith. It is said he used to kill many of them himself, by beheading them with his own sword. The Ramoossies having been placed in a row for the purpose, and it is further stated, that the Rajah presented Sumbajee, a younger brother of Pillajees, with a sword, telling him at the same time, that he had his free permission to put five Ramoossies to death daily with it. Here we can perceive strong indications of what the feelings of the people were towards the Ramoossies, and which has continued much the same after a long series of years. When they had been greatly distressed, and thinned in numbers, by reason of the proceedings that had been carried on against them several of the chief Naiks found it necessary to petition the newly constituted Sir Naik to pardon them, promising that they would behave themselves in a more becoming manner for the future; they were therefore shortly afterwards employed by the Peshwah's directions to put down some gangs of plunderers that infested both banks of the Bheema river. Their successful conduct on this service attracted the notice of Government; and, as robberies were constantly taking place in the town of Poona, it was thought advisable to select five of the most respectable of the Naiks, with a portion of their followers, to act as watchmen of that capital; accordingly, the following Naiks were selected for this duty: Abbajee, of Gaiedurra, near Wulty; Mulley of Allundy; Bhyrejee, of Mallsirruss; Jannoojee, of Looney (Kallburs,) and Sukkrojee, of Oondry. These had an annual allowance in cash paid to them, besides being put in charge of ten, fifteen, and twenty of the villages near their own place of residence. Of these villages they became the Sir Naiks or Head Watchmen, and received yearly an allowance of grain, a sheep at the Dussra festival and a pair of shoes from each village. The

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Naiks employed some relations, or followers of their own, to reside in these villages, to discharge the duties of Rukwalldar, who received the Ballotah allowance from the inhabitants. When the Sir Naik had to move about the district on duty, the inhabitants of the villages they happened to halt at during the day, provided the Naik and his few followers with the requisite quantity of provisions for his entertainment, or gave him money sufficient to purchase the same. This disbursement was inserted, however, in the amount of village expenses, and deducted in due season from the gross revenue of villages, but the Patell and his friend, the Koolkurny, very likely collected the the grain, or money, at the time from the ryuts, but never afterwards made them any allowance in return, at all events, only to such of them as understood contending for their own rights. It was in such a way as this, that the heads of villages had the power of acting the part of the embezzler.*

It is to be observed, that, with the exception of the Malsirruss Ramoossy Naik† and his followers, the descendants of the other Naiks before mentioned, have continued to perform the duties assigned to them in the town of Poona to the present day. In the year 1793, the Mallsirruss Ramoossies having committed various outrages, a large Detachment from Poona unexpectedly surrounded the village and seized twenty seven of them. They were immediately marched to the capital, where seven of them were beheaded, and of the rest, some had their legs, and others their arms chopped off.

The disturbances caused by the Ramoossies,‡ may have originated in their having been displaced from the service of the state; their employment no longer appeared necessary to the Government, and they were consequently driven by necessity

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* By charging in the account expenses for a Naik, &c. for six days although he had only halted three days in the village; the same, for one or two of the Sirkar's horsemen arriving on duty at the village, travellers of rank. &c. &c.

† A lineal descendant of Pillajee Jadoo Row's, a very respectable man, and a person of very retired habits, lives now at Jadoo Wary, three miles from Sassoor. The Peshwah Bajee Row, at the instigation of Trimbukjee Danglia, deprived him of his Jageers. He at present enjoys a yearly pension of five thousand rupees from the British Government. The appointment of Sir Naik of the Ramoossies became extinct between forty and fifty years ago.

‡ When Pillojee Jadoo Row, was nominated their Sir Naik.

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to try to support themselves by plunder, for they had greatly increased in numbers at this time; or they may have wished to obtain the Rukwalldar-ship of the different villages of the surrounding district, and there might have been objections to this being granted to them. There is a tradition that the Holgah Ramoossies now settled along the bank of the Senna river, in the Ahmednuggur collectorate, were formerly the watchmen of the villages in the Poorunder hills, from whence they had been expelled. The Ramoossees may have judged the time a favourable one to assert their claim to the demand they had made about the Rukwalldary; there might have been some disturbance in the Poona territory, or the strength of the Mahrata army might have been absent, plundering or conquering some foreign state which led them to hope they would succeed.

It was taking advantage of such circumstances that enabled the Bheels to quit their fastnesses in Kandeish, and cross the Godavery river, till they advanced to the vicinity of Ahmednuggur; and the Kolies in the Western Ghauts seem to have been guided by similar movements, each tribe trying to extend the limits of their own jurisdiction, by means of securing the Rukwalldarship of such villages, or passes, as were in their vicinity, and unoccupied by the watchmen of any other tribe. The Naiks of different tribes have had long and obstinate struggles repeatedly in displacing each others retainers from such situations.

The Ramoossies having settled in the Poorundur district and around Poona,—they continued to move northward, along the country on the East side of the Syadry range of mountains, and after a short residence in some of the principle villages, they began to obtain favour among the inhabitants and gradually to send forth members that secured for themselves the guardianship of the surrounding small villages. They gained little ground, however, to the Eastward, in the Ahmednuggur district, for here the Holgah Ramoossies were established as the hereditary watchmen, and on the West-side, they were encountered by the Kolies, who reside in the villages in the small-vallies on the Eastern side of the main range of hills, in many

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of which the Kolies are the sole inhabitants. These Kolies have been for ages employed by the different Governments of the country to guard the passes in the hills, leading down from the Dekhan to the Konkan, and also to act as police in the hilly tract of country, from the vicinity of Bheema Shunkur to a distance north of the fort of Trimbuck. The Ramoossies therefore, in passing north, kept between Joonere and Parnere, and they established themselves in the Kannoor Puthar. (Puthar means an elevated but level tract of ground.) Having descended from the masses of hills south of the Pera river, they gradually spread along the plains around the town of Sungumnair, and westward into the small vallies near Akolla. From Sungumnair they proceeded into the Sinnure district, and a few families are settled a short way only from Nassik.

The Bheels from the southern borders of Kandeish, having been joined by those along the banks of the Godavery, and others settled in the hills, near Sungumnair accompanied by some rebel Kolies, (Ramjee Bhanggra, &c) some Arabs, and other discountented persons, made an irruption into the Parnere, Akolla, and part of the Nassik districts in the years 1803—4. These plunderers committed terrible ravages, wherever they made their appearance; the inhabitants considered it necessary to fly from their homes to avoid them. They kept possession of the hilly tract for a considerable time, and were not driven out of the country until a Detachment of the Poona Subsidiary Force joined the Peshwah's troops acting against the Marauders,—a sad fate awaited many of the Bheel Naiks and their followers. The Peshwah sanctioned their being seized by means of treachery. While Bajee Row was at Kopurgaun, on the banks of the Godavery in 1806, several hundred miserable Bheels, men, women, and children, that had been captured, rather I should say ensnared by promises of pardon and preferment, were destroyed—the men were beheaded and blown from guns, and the women and children mutilated and cast into wells. Trimbukjee Danglia is said to have been chiefly the cause of so many unfortunate creatures being put to

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death in cold blood. Fortunately, the Peshwah's Lady possessed more humanity than her Lord and his counsellor,—she contrived to have a number of the Bheel women and children saved that had been thrown into the wells, by employing some persons with ropes to drag them out; in several other places similar tragical acts were performed, although not to such an extent.

The Ramoossies were deprived of the Rukwalldar-ship of the several villages on the Kotool Puthar, near Akolla; the Bheels during this disturbance took forcible possession of them, besides having latterly extended their jurisdiction over villages in the Kannoor Puthar, of which the Ramoossies have been guardians since we have had possession of the country. In the borders of the Akolla district, near Kotool, a considerable rivalship, and even enmity, exists between the Bheels and Koley Naiks. The Ramoossies residing in the Pergunnahs of Akolla, Sungumnair and Sinnure, do not appear to have been employed to any extent as village watchmen in those Talooks, in the same manner that their kinsmen in the Poona collectorate and south of the Neera have been; so that, when we contrast the conduct of the former with that of the latter, who are noted as being unfeeling robbers, and the scourge and terror of travellers, and the well disposed, defenceless, and wealthy classes of the society where they reside, it affords us a source of pleasing reflection, to behold those to the north of the Pera river, and along its banks, under circumstances of a different description. How such a diversity in their habits and characters originated, I am unable to say, unless we may suppose that their commingling with the mass of the people, as they have done, proceeded from dire necessity; for when they moved northward they found themselves nearly surrounded by the Bheels and Kolies, and as they were a new people, few in number, arrived among strangers, their conduct may have been closely watched, thus they may have discoverd that there was no possibility of practising the predatory system, without being severely punished for every act of delinquency; for here, we behold Ramoossies as peaceable, industrious, and rather respectable members of the com-

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munity. In such villages as they are settled to the number of ten, twenty, and even thirty, we find, that they form a portion of the industrious cultivators, and hard working labourers of the place In these Pergunnahs many of them are Meerassdars holding lands on this tenure, and which they occasionally mortgage or sell when reduced to great want. The Ramoossies become security at times for Koonbies, and mallies (gardeners) on account of any minor offences these may be charged with. In Sungumnair there are twenty Ramoossies who have been employed, as local police in the service of Government. They receive a regular allowance in cash monthly, and have no perquisite with exception of a rupee which they receive in lieu of a sheep at the Dussra, from the villages they protect. During the Peshwah's Government, they were allowed to collect the Balottah allowance from the same villages. The Bheels discharge the duties of the police and village watchman in the greater part of these three Pergunnahs, and the Ramoossy cultivators present the Balottah allowance along with the rest of the villagers to Bheel watchmen. There is an instance of a family of Ramoossies holding a few begahs of Enam land in the Sungumnair Pergunnah, and another family in the Sinnure. From what the Ramoossies themselves state with respect to their settlement in those districts, I am inclined to think they must have been there at least one hundred and fifty years, but how much longer it is very difficult to say, for there is no data that I am aware of, from which any opinion approximating even to certainty can be formed. It should not be overlooked, that four Ramoossies of the Sinnure and six of the Parnere district are employed in the pay of Government by the Rukwalldar Bheel Naiks. Having now traced the course of these people to the northward, I must return to finish the account of the proceedings of those families that became the hereditary Ramoossies of the Poorundur fort, and then extended along the district East of Jejoory and to the South banks of the Bheema, nearly opposite to Pairgaun or Bhadoorgur.

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CHAPTER V.

Account of the Kolies and Ramoossies on the Poorundur Hill fort.—Khundoojee Koley seizes the fort.—New arrangements respecting the Garrison and their pay.—Unsettled state of the Country.—Ramoossies guilty of numerous outrages.—Dadjee Naik a notorious character seized and executed.—Bajee Row abandons Poona.—The Ramoossies and Kolies retain possession of the Poorundur Hill fort.—The Peshwah ultimately obliged to get a detachment from the subsidiary Force to march to Poorundur.—The Ramoossies and Kolies expelled.—Their lands and all their emoluments sequestered.—Gokla puts to death a number of the Jejoory Ramoossies.—The Ramoossies cause disturbances in the Satara territory.—The Poorundur Ramoossies and Kolies have their lands restored to them, when hostilities commenced between the Peshwa and British Government.—The Holgah Ramoossies, a distinct tribe.—Robberies committed after the British take possession of the country.

At the same time that the Ramoossies kept advancing in the Joonere direction, they were spreading over the district lying East of Poorundur and between the Neera and Bheema rivers. The hereditary Ramoossies of Poorundur resided in hamlets near the hill forts and on the north side, while many of the hereditary Kolies and Mhars, had houses on the hill within the fortifications. These hamlets were deserted when the Ramoossies were obliged to surrender the fort in 1803, and since these men had their lands and rights restored to them, they have resided in the surrounding villages at some distance from the fortifications. The only person that showed an inclination to re-occupy the ruined hamlets of their forefathers, was Oomiah. He latterly fixed on the site of his father's dwelling on the north side of the Wazzurgur hill fort, where he built a large tiled house. Government gave him permission to cut down a quantity of the young teakwood timber on the Poorundur hill on this account, in the expectation that by the showing him marks of kindness his indomitable spirit would become more subdued, and his habits more settled.

During the period of anarchy and confusion that reigned in the Mharata state, from the dissentions that existed between Mhadeva Row Peshwah and his Uncle, Ragobah Dada, Abba Poorundury had charge of the fort of Poorundur. The Killihdarship, appears to have been for many years in this Jageer-

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dar's family, but as Abba had attached himself to Ragobah's interest, the Peshwah was particularly anxious to obtain possession of the fort, to strengthen his own interests. Various schemes were now tried to deprive Poorundury of his Commandantship, but he being faithful to the cause he had espoused, and suspecting the Peshwah's plans, displaced the Koley Naik, Khundoojee, and his followers, and made them reside in the small villages at the bottom of the hill, fearing that the Kolies might deliver up the place to some of the Peshwah's officers.

Mhadeo Row's friends now determined to get Khundoojee to enter fully into their views, who accordingly settled his plan of seizing the fort, and placing it in the Peshwah's possession. To facilitate the accomplishment of this important object, and remove all suspicion of any hostile intention on his part, he represented that the Kolie's houses on the summit of the hill, from which they had been lately removed, would all be destroyed by the monsoon rains, unless they were newly thatched and repaired. Under this pretext he obtained permission to ascend to the upper fort for the purpose of putting the houses in proper order. Judging that the suspicions of the garrison were completely lulled, with respect to their anticipating any act of teachery on his part, the Naik collected between thirty and forty of the most active of his followers, and made each of them take a load of grass on his head, while a few of them took several bundles of rafters. In each of the bundles of grass the Kolies had inserted their swords, while a matchlock was concealed in the bundles of rafters, and the party, headed by Khundoojee himself, commenced ascending the hill. The Koley Naik had been tampering for some days with a Mahomedan sepoy of the garrison, who, on the day appointed for the enterprise, contrived to fasten many of the matchlocks and swords of his comrades, by means of the slender rope of which the matches are formed, to the pegs in the walls on which they usually suspend their arms, and when Khundoojee with his followers arrived opposite to the quarters occupied by the

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sepoys,* They threw down their loads, and drawing their swords, rushed on the unprepared and unarmed sepoys, and pursued them all over the hill. They killed and wounded about fifty of them, and the rest fled. Khundoojee immediately adopted the necessary measures for securing the gates, and when the Jageerdar arrived from Sassoor with a party for the purpose of supporting his own men, or re-taking the place, should Khundoojee have been succesful, he found the Kolies were in complete possession of the hill, and shouting threats of defiance to him.

The Jageerdar suffered a very heavy loss by this act of the Kolies, for all the treasure, and much of the valuable property of the family, was deposited in buildings on the summit of the hill. There was upwards of sixteen lacks of rupees in gold alone, and Khundoojee, who had sent to inform the Peshwah of his having overpowered the garrison, and being in possession of the place, commenced plundering and secreting the riches which had fallen into his hands, before the Peshwah's people could arrive from Poona.

Mhadeo Row Peshwah, was aware of the large sum of money lodged in the fort, belonging to the Jageerdar's family; and when he despatched a body of troops on the following day for the purpose of *garrisoning* the fort, he gave most particular instructions about securing the treasure, and adopting such precautions as would prevent the Kolies retaining any part of it for their own use. The detachment from Poona accordingly separated into several parties, and advanced to take possession of the different gateways. These precautions being taken, they searched the Kolie's houses, digging up the floors, and collecting as much of the money and other property as they could lay their hands upon. This took place A. D. 1764.

There was a new arrangement now entered into, respecting the pay and allowances to be granted to the officers and men employed in the fort. A large body of Sebundies were employed,

* The garrison did not consist of above a hundred men at the time, and these were divided into small parties to guard the gates, &ca. so that probably there were not twenty present at their quarters on this occasion.

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and a certain proportion of Kolies and Ramoossies; little respect however, was paid to the Ramoossies, who were esteemed a degraded caste of vile and incorrigible thieves, compared even to the Kolies, who always experienced more consideration.

The pay of the different Naiks was fixed at twelve rupees a month, and each of their followers had six rupees; they were bound, however, according to a custom that prevailed very commonly in India, to do twelve months' duty for ten months' pay, and even from this allowance so many deductions were made by the different authorities through whose hands the money passed, that a Ramoossy could scarcely calculate on getting four rupees a month. The two months' pay that was deducted, was shared by the officers in the employ of Government, and other karkoons, or accountants, and the disbursement was denominated Durbar kurch, or court expences.

Sad confusion arose in the Mharatta country in the year A. D. 1773, when the Peshwah Narrine Row was assassinated. Upon this occasion, the Peshwah's widow, Gungah Baie, was conveyed to the fort of Poorundur by the ministers, Nana Phurnuvees and Sukkaram Bappoo. This lady in due course of time, having been delivered of a son, he was named Mhadeo Row and immediately nominated his father's successor, as Peshwah. Great and continued rejoicings on the hill of Poorundur, celebrated the birth of the young Peshwah; splendid palankeens were presented to the Koley Naiks, in honor of this important event; and the chiefs of the Ramoossies were also distinguished by honorary gifts in Aftabgeers (superb umbrellas) with suitable allowances to provide bearers for them.

About this period, the Koley Khundojee Naik began to have some intercourse with Ragoba Dada, and it is supposed he felt disposed to listen to Ragobah's proposals. It happened however, one day that Nana Phurnuvees repaired to the fort for the purpose of paying his respects to Gungah Baie, and consulting her on some important matters. Khundoojee Naik was proceeding to the house occupied by Nana, to visit him. When Nana heard the Kolie's approach announced as Khundoo-

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jee Rajah, this circumstance of the Koley's daring to assume such a title of rank, gave Nana very great offence, and he was so indignant that he sent people out to upset the Naik's palankeen, observing to those around him, "Who gave the Koley a kingdom, that he should presume to style himself a Rajah?" After detecting some of Khundoojee's intriguing schemes, Nana directed that the Koley should be secured in irons; and he was consequently kept many years in confinement in one of the palaces in Poona.

Several of the Ramoossy Naiks in the Poona district, taking advantage of the very disturbed state of the country, perpetrated many atrocities at the above period. A Naik named Dadjee Ramoossy of Jejoory, but who latterly resided at Soupah, became notorious as an active and daring plunderer. He kept up a number of followers, some of them mounted; and in the disguise a of merchant he was in the habit of making incursions into the Hydrabad and Berar territories and when he plundered a rich man's house at the town he halted at, he loaded his camels with the spoils, and returned home making very rapid marches. The Soupah people lived in great dread of him. The Brahmuns as well as other persons were always showing him marks of attention, entreating him to take care of their little property. To ensure his good will he was at times invited by them to partake of an entertainment. A stranger Brahmun hearing his host ask Dadjee to come and sit down in his verandah, expressed his astonishment at the circumstance, upon which Dadjee remarked, "that the Brahmun seemed rather alarmed at being defiled should he approach nearer; the Brahmuns ought not to forget that when the Ramoossies are plundering them at night they search every hole and corner in their houses, and handle * every thing. How do they manage on these occasions?" !!!

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* If a pot, or pan belonging to a Brahmun has been touched by a Ramoossy, or person of low caste, he will throw away such an article if it is of earthen ware, but if it is of metal, he gets some grass to which he sets fire, and keeps turning the pot in the flame until it has been well heated, and after it has been scoured it is considered perfectly pure. A Koonby is content with washing or scouring a brass or copper pot that has been touched by a Ramoossy, but an earthen one so defiled, he also will cast away.

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Dadjee latterly violated the chastity of several Brahmuny woman. One of these more determined than the rest, proceeded to the fort of Poorundur and represented her case to Gunga Baie Peshween, declaring that the disgrace the Ramoossy had brought on her was entailing shame on all the Brahmun race, particularly on Her Highness, and that for her own part as her honour was lost, she could live no longer; and it is asserted she tore her tongue out of her month and died. The Peshween with mingled feelings of vexation and grief at the sight, took an oath* that she would neither perform her ablutions nor partake of food till Dadjee Ramoossy was executed. Both Sukkaram Bappoo, and Nana Phurnuvees, exerted their best endeavours to persuade Gunga Baie to alter the resolution she had made, as she might rest assured they would punish the Ramoossy. She said, she was determined to adhere to her vow, for she well knew that otherwise some of them would accept of a large bribe from the Ramoossy, and would give him an opportunity of effecting his escape.† The ministers finding that the Baie was inexorable and determined on fulfilling her resolution, swore solemny by her feet that they would have Dadjee put to death; and she was then satisfied.

A confidential messenger was immediately dispatched to inform Dadjee to proceed forthwith to the Poorundur fort, as he was required for the performance of some special service. He repaired to Poorundur with a number of his followers, and after having received some presents, he was told that a confidential communication would be made to him in the afternoon. When he returned for his instructions, accompanied by a few friends, he was seized. A Brahmun official questioned Dadjee about the property he had secured by plunder and the number

* It is not an uncommon practise with the Hindoo and Mussulman women in India, to make such vows when they wish for something that is difficult to be obtained, or have been opposed in any particular way by their husbands, or other persons. The consequence is that all her friends beset and tease the husband or persons that thwarted her until her wish has been complied with.

† Dadjee had been caught several years before this and they were going to execute him for having stolen three of the Peshwah's own horses, but some of the courtiers having represented that it would be much better to have such an active, daring man at His Highness disposal, than to destroy him, he was set at liberty.

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of Gang Robberies he had committed. Dadjee said he had perpetrated eleven hundred and ten robberies, and that he secured the greatest riches in a banker's house at Chamargonda, between one and two lacs of rupees. He and a number of his followers were immediately executed. The Natives persist in saying that a charm in the possession of the Ramoossy rendered him invulnerable by its magical influence, and that the executioner found it quite impossible to make any impression on his neck with his sword. An order was consequently given to bring a saw to have his feet and hands sawed off, upon which it is said, Dadjee entreated of them to have some patience, and to let him have a knife for a few seconds, and he would remove the *invisible difficulty*. When he got the knife, he made an incision in his left arm, and extracted a valuable gem, that had been placed there by himself; he then told one of the three executioners (who were all greatly alarmed) to strike and sever his head at one blow, otherwise he would fly at his throat and tear him to pieces.

In the month of October 1802, Jeswunt Row Holkur came to Poona to establish a greater influence, if possible, at that court, and to demand satisfaction for the death of his brother Vittoojee Holkur, who had been tied to an elephant's foot, and dragged through the streets of Poona at the instigation of Balloojee Koonjur. This was the commencement of another of those periods of confusion and misrule, which were always seasons of harvest to the Ramoossies.

After the battle of Poona, and the expulsion of the Peshwah from his capital, Holkur constituted Amrut Row, (the adopted brother of Bajee Row,) Peshwah, and called upon the Commandant of the fort of Poorundur to deliver up the place to Amrut Row, which was done.

It may be observed here, that the full revenue, or kumall, of the forty villages, set a part for defraying the expenses of the hill fort, was ninety thousand rupees,* but they seldom realised

* The disbursement of any considerable sums of money among these people was always a source of great profit to the Brahmun accountants, &c., in fact a most extensive system of peculation and embezzlement throughout all the departments of the Mharata Government, existed at the time alluded to,—and little or no attempt was make to check it until the duties devolved on the British Government.

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above sixty and, latterly only between forty and fifty thousand, this would give, about five thousand rupees monthly. At this time the number of tho garrison was increased.

It will be as well to give some short account of the proceedings of the Ramoossies and Kolies who occupied the fort of Poorundur during the period * the Peshwah, Bajee Row, remained in the Konkan, and after his return to Poona, in May A. D. 1803. Of the men forming the garrison of the fort, who amounted to upwards of a thousand, the greater part were Ramoossies, and the Naiks of this tribe had assumed the principal authority. They were in the habit of collecting part of the revenue of the forty villages that were assigned for defraying

* Holkur's predatory army under its different chiefs, now spread itself all over the country, advancing as far south as Bejapoor, levying heavy contributions, both in money and provisions, from every village and town. In large towns, the merchants, dealers in money, and wealthy persons, were always seized, and compelled to pay a large sum to eusure the place from being burnt and plundered, or they were dragged about the country until they eutered into some engagements to make good the amount demanded. Several of these men were conveyed even to the north of tho Nurbudah River, and never returned to their homes. Small villages were unmercifully sacked, and afterwards frequently fired, and the inhabitants most cruelly beaten and tortured, to force them to show where any valuable articles might be concealed. Upon Holkur's retreat to the Northward, when Sir Arthur Wellesly was approaching Poona, he carried on the same system of devastation. The inhabitants say, that the little property (gold and silver ornaments) that had been in their families for three and four generations, was carriod off by this host of marauders. A more dreadful calamity befel the population of the ravaged provinces, than merely losing their gold and silver ornaments, grain and cattle; owing to the disturbed state of the country, cultivation was entirely neglected, the farmers were afraid to appear in their fields, and, in a great many instances, their cattle had been taken away, or strayed, so that a most distressing famine succeeded to complete their evils. The scarcity of grain arose entirely from the miseries above alluded to, for there had been an abundant supply of monsoon rain in the years 1801 and 1802, and grain had been selling for (22) twenty two seers for the rupee, previous to Holkur's invasion; but the quantity of grain consumed, and purposely destroyed, between October 1802, and the end of April 1808, was such, that from May to August grain was sold at the enormously enhanced price of (1¼) one and one quarter seers for the rupee. Some early grain ripened by the end of August. Three seers were them procurable for a rupee, and in October and November five seers were tendered for the same sum.

The most heart-rendering scenes are related of the distressing consequences of this dearth, by which many persons died. There were instances of mothers devouring their own offspring. Many persons to save themselves from starvation, sought shelter in the adjoining countries, for the grain dealers of those parts, dared not venture to send their property into the desolate territory, apprehensive of encountering plunderers.

There is not a town or village, within the limits of the space which Holkur's Army passed over, that does not at this day, exhibit sad marks of the wanton rapacity of these cruel plunderers, although thirty years have elapsed, and it is to be feared, it will require many years of our protection, and of a most kind and indulgent treatment, to efface the signs of those by-gone ravages, and render the people, but more especially that most useful class, the hard-working and industrious farmers, somewhat independent and comfortable.

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the expenses of the fort; and when Bajee Row sent orders to them to deliver up the place to his officers, they declined attending to his orders, stating in reply, that they retained possession of the hill by the directions of their master, the Peshwah Amrut Row.

It is well known, that it was the wish of the Ramoossies, to contrive to keep possession of the fort as a strong-hold, and to render themselves independent of the Peshwah; merely acknowledging him as prince of the country. Bajee Row employed some of his own and the Poorunder Jageerdars troops for about seven months against these rebels, but without any success whatever. They had many skirmishes, and a few men were occasionally killed and wounded on both sides. The Ramoossies very frequently sallied forth from the fort to perpetrate their Durrorrahs in some of the neighbouring villages, but they chiefly visited the houses of the wealthy residents of the town of Poona,—and robbed travellers that went along the roads leading through any part of the hilly range in the day time;—while the Kolies were principally employed in carrying off grain from the surrounding villages for the use of those in the fort,—for they kept their families and all means of subsistence with them upon the hill.

All attempts to capture the place having failed, the Peshwah made and an application to the British Resident at Poona for the assistance of a detachment of the Subsidiary Force to cooperate with his troops in subduing the rebel Naiks who held possession of Poorundur; upon which an application was made to the Ex-Peshwah Amrut Row, for an order to the Ramoossies and Kolies to deliver up the place to Bajee Row,—when this document reached Poona, a detachment from the Subsidary force with some guns, moved towards Poorundur, and in the name of the Peshwah, summoned the garrison to surrender. The rebel Naiks, seeing the danger now impending over them, came to the resolution of obeying the order, and in the course of the two following days, the fort was evacuated. The Peshwah immediately gave directions for all the Ramoossies

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and Kolies, that were engaged in the rebellion to quit the district, the authorities of which were directed to sequesterate all the Enam lands, and all rights and dues, which the Ramoossies and Kolies had hitherto enjoyed, at and near the Poorundur fort.

The greater portion of these people, went to some distance from their native place of residence, to obtain a livelihood by performing service, or to subsist as their wits might enable them.

Before the Ramoossies descended from the fort, Ragoojee Khomney, a nephew of Dadjee Naik's, (the father of Oomiah) proceeded to the shrine of the god Kidary, (one of the tutilary deities of the fort, which is on the most elevated part of the hill,) and taking off his turban, he cast it aside, and tied a kerchief on his head, and declared in the presence of the image, that he would never wear a turban again, till he and his tribe were restored to the rights and privileges of which they were now deprived, and which their ancestors had enjoyed, and handed down to them. He implored the god to listen to his prayers, and aid the Ramoossies in their present difficulties, and recall them again to reside in the abode of their fathers, protesting that upon this taking place, he would make a suitable offering to the god.

Raggoo, accompanied by his son, and also his cousin Oomiah, with several of the Poorundur Ramoossies, afterwards proceeded to the Eastward; and A. D. 1815, in a skirmish between the Ramoossies and a detail of the Nizam's troops, in the vicinity of the fort of Parinda, Raggojee and his son were most desperately wounded, and both died a few days afterwards. Shortly after his return to Poorundur, Oomiah imitating the chivalrous example of his spirited kinsmen, threw away his turban and determined to fulfil his cousin's vow.

The various petitions presented by the displaced Naiks to the Peshwah's Government at Poona subsequent to this, imploring and entreating that their forfeited lands and rights might be restored to them, never received the slightest attention

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from Bajee Row, or his ministers, until the end of the month of December 1817 and January 1818, when the Peshwah was involved in hositilities, with the British Goverament and he was flying before the British troops. The Ramoossies judging that the present state of circumstances would be favourable to their views, presented a petition to the Peshwah tendering their services to him, and at the same time, praying for a restoration of their rights. B jee Row directed Gokla to issue orders to the Mamlutdar of Poorundur to assemble the Ramoossies and Kolies, and to restore all the freehold lands and rights belonging to them, that had been sequestrated upon their expulsion from the fort of Poorundur in the year A. D. 1803. He also ordered that a certain number of both classes should be immediately employed to guard the approaches to the fort. I have had this information from the Brahmun who received the order from Gokla, and had the carrying of it into execution. Two months afterwards the country was put under the management of different British Authorities.

For several years after Bajee Row's return to Poona from Bassin, (A. D. 1803,) the Ramoossies were guilty of many outrages both in the Satara territory, and the country East of Poona, aad along the banks of the Bheema river. The Ramoossy Naiks of Jejoory had also become very formidable, plundering the surrounding villages, and rendering it unsafe for travellers to pass along any of the roads in the vicinity, unless they were armed, and able to face these lawless bands. However, sometime in A. D. 1806 when * Gokla had sup-

* The Ramoossy Naiks of Nandgerry, a few miles north of Satara, had become very formidable a few years before this. They had assembled a body of two hundred horsemen, and about as many infantry, and supported these by plundering in the surrounding country. They were anxious to retain the fort of Nandgerry in their own possession, as a strong-hold for them to retire to in case of their being attacked by the Government troops. The outrages they were guilty of roused the wrath of some Arabs in the service of the Preethy Nidhy, who begged to be permitted to resent the insults the Ramoossies had offered to them. In the course of a short time, by exhibiting false sunnuds and offering services, &c. to the Naiks, they were induced to disperse the greater part of their followers and to remain quiet; however at the termination of five or six months, when they had been lulled into security, they were unexpectedly seized and blown from guns. Hybutty Naik, one of their number, was absent at the time, and when he heard of the sad catastrophe which had befallen his brethren, he fled and took refuge with a powerful and influential Jageerdar.

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pressed a disturbance in the Satara district, caused by a resistance to the Peshwah's authority by the Preethy Nidhy, who was seized, and sent a prisoner to Poona, he resolved to chastise the Jejoory Ramoossies, when passing that place on his return to Poona. Accordingly when he approached Jejoory, he made his troops surround unexpectedly the small village occupied by the Ramoossies. Several of them were killed and wounded in the skirmish that took place, and a party of them that escaped to the hill on which the temple stands, were subsequently captured. Gokla was anxious to make an example of those that had thus fallen into his hands. Among them were some strangers, not belonging to the place, but no notice was taken of this circumstance, and in the dusk of the evening the two chief Naiks were blown away from guns and twenty six other Ramoossies were beheaded at the same time by torch light. The reason assigned for Gokla having accelerated the execution of these men, and not waiting till day-light the following morning, was, that he apprehended some of the friends of Khundoojee Naik of Jejoory, would succeed in saving him, by tendering a large sum to some of the courtiers around Bajee Row, and that the Peshwah might be induced to interfere in his behalf, so he (Gokla) determined to put it beyond the power of money to rescue such delinquents.

I shall finish this sketch of the Poorundur Ramoossies, by merely adding an account of a considerable loss sustained by a rich Parsee banker, named Doorabjee who was chiefly em-

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When Gokla seized the Preethy Nidhy, a female favorite of the latter, who had lived under his protection a number of years, fled to the fort of Wurdungar accompanied by a considerable body of sibundies. She for many months baffled all efforts made to capture her. Hybutty Ramoossy supposed that it was at the instigation of this heroine, that his relations has been put to death, and it was suggested by the Peshwah's Government to employ Hybutty to capture the pretty and heroic Telin Upon Hybutty approaching the fort, this lady contrived to bribe some of his followers. A house in the village of Chandeo was filled with kurby or straw, and after Hybutty was persuaded to ascend the hill to attempt to carry the place by escalade, the garrison sallied forth and pursued Hybutty's men to the village One of his treacherous friends suggested to him occupying the large building (in which the straw was) as a place of security. When the Ramoossies entered tne building, the straw was set on fire. Several persons were burnt. Hybutty was caught and snbsequently blown from a gun, and many of his followers cruelly put to death by the Telin's orders. She was the wife of a Tely, or oil maker; the Preethy Nidhy was of the Brahmun caste; he is now residing on his estate south of Satara.

ployed by the British troops around Poona, during and subsequent too the late war. In the month of July 1818, when order had been restored in the Dekhan, this banker forwarded from Poona to his agent at Satara, the sum of 16,000 rupees, in charge of two peons. The money was placed upon four tatoos, and a man accompanied each. Five days afterwards, he dispatched a further sum of 20,000 rupees to Satara. When this latter sum reached his correspondent, he acknowledged the receipt, but mentioned that the sum of sixteen thousand, which he had alluded to had not reached him. Several persons were immediately sent off on receiving this information to discover what had become of the peons and the treasure they had charge of. They traced the party to Jejoory, and learnt that they had slept at a Gossynes Muth the night they halted at Jejoory, and pursued their journey early the following morning, but nothing could be heard of them beyond this. The men searching for information went to the Neera bridge, where a Karkoon and a strong detachment of Sibundies were stationed; when they were questioned on the subject, they stated that no men or horses answering the description given, had approached the bridge, or been heard of by them. The circumstances being reported to the Collector, he immediately adopted such measures as were likely to discover what might have happened to the party, or where they could have proceeded to; notwithstanding the active search that the Collector caused to be kept up for about a year, not the slightest clue could be laid hold of to enable him to learn what had become of the money or the persons who had charge of it.

The Poorundur Ramoossies were suspected of having had a hand in making away with the money, and as they were pressed hard on this point, they wished to attached blame to the Poona Ramoossies, and these along the plain north of the Allundy hills. With this view, some of them went to Wurky, and dug up the bones of some Ramoosies that had been buried in a field near the village; these they conveyed to the Collector, who was some distance to the north west of Poona, stating that they had gained intelligence of the bodies of several persons having

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been buried in the fields, and that they now placed the bones before him. The Collector however was too intelligent to be imposed on by such a device; for the bones were much too old, and besides, the relatives claimed them as those of their fathers, uncles, and brethren.

Shortly after this the Ramoossies at Poona became extremely troublesome, committing robberies constantly in the houses of the European gentlemen residing there; for the protection of their property, it was therefore deemed absolutely necessary to employ Ramoossies to watch their houses during the night. Almost every officer in the place had one of these men in his service, receiving seven rupees monthly pay. Having thus succeeded in levying black mail from their European masters, the Naiks in charge of the Ramoossy police found it advantageous to engage persons of other castes to act as watchmen on such occasions as their services were called for. By this arrangement, many of the Ramoossies could follow their accustomed avocation of pillaging in Poona and the surrounding country, as opportunities offered of doing so. It is common now to see Mangs, Dheres, and Koonbies, &c. performing the duties of watchmen, and who consequently style themselves Ramoossies.* This is also the case at Bombay.

Annajee, the Ramoossy Naik, who has been for several years in charge of the police of the cantonment at Poona, has been lately convicted before a Court Martial, of having connived at a robbery that was committed last year in the lines of His Majesty's 4th Dragoons, and has been sentenced to pay a large fine, besides being imprisoned for ten months. Annajee received fifty rupees pay monthly: there were one, or two other sources from which he increased his income.

What is worthy of notice respecting the proceedings of these people in latter times, will be included in the sketch purposed

* In this manner every native of India on the Bombay Establishment who can write English, and is employed in any office, whether he be a Brahmun, Goldsmith, Purwary, Portuguese, or of English descent, is styled a Purvoe, from several persons of a caste of Hindoos termed Prubhoe having been among the first employed as English writers at Bombay.

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to be annexed, of the life of the Ramoossy Chief Oomiah Naik, who was regarded by his tribe, as the pride of Poorundur, and the terror of Poona and Bhore.*

The Ramoossies in the Satara territory were guilty of committing many outrages in the years 1828 and 1829. The Rajah's authorities having apprehended a number of them, between thirty and forty were executed in the latter year.

HOLGAH RAMOOSSIES.

Some little notice is required to be taken of the Ramoossies north of the Bheema, and along the banks of the Seena river in the Ahmednuggur Collectorate. These are termed Holgahs by the Poorundur Ramoossies, while the latter are termed Bhakah by the Holgahs. These appellations appear to be some designations of reproach, as they give offence to each tribe respectively.

The Poorundur Ramoossies state that the Holgah is the offspring of a member of their tribe, who formed an intimacy with a female of the Hollaar caste, who are a people inferior to the Ramoossies, and that the descendents of this connection, adopted the name of Holgah from the mother. That they do not retain the sendy, or tuft of hair on the crown of the head, (a much respected mark of distinction among the Hindoos,) and that the kurdora or string always bound round the loins by the natives was made of leather. The Holgahs deny this being the case They say they wear a cotton or silk thread round the waist, and preserve the tuft of hair on the crown of the head, and they moreover add, that there is no truth in the story of their origin as related by the Bhakahs. They are of opinion, that their forefathers came from the Karnatic (country south of the Kishtna) and I am disposed to think, that their ancestors must have come from the country around Dharwar. The Holgahs have the remnants of a lan-

* The Capital of the Punt Suchew's Country and 32 miles south of Poona. It was Oomiah persisting in claims against the Punt Suchew that chiefly caused the late disturbance at Poona.

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guage among them, which would lead us to suppose that they had emigrated from a country where the Kanarese language is spoken.

The following is a specimen of it:—

A Man, Arriah	An Old Woman,† Moolky
A Woman Henguss	A Village,† Oorrh
An Old Man,† Modka	Night,† Kullah
Day, Houtt. Water, Nirl	A Thief, Kulluh
A Stone,† Kull	A Horse,† Koodry
A Sword,† Kutty†	A House,† Munny
Bread, Moork†	A Cow† Akull
The Head,† Tellah†	Bullock† Dunnaah
The Foot,† Kalluh†	Holgah, Bhoir

The words marked with the cross are, I am informed, of the Kanarese language. They assimilate also to words in the Malabar tongue as spoken at Madras. It may be observed, that there are no good grounds for concluding that the Holgahs have sprung from the Hollaars; between the surnames of the latter and the former no analogy exists. The Hollaars are divided into seven families, and the Holgahs into thirteen, namely, the Kurradah, Pandrah, Boitah, Peetah, Pole, Khunduglah, Dhoullah, Shendeh, Ghalgheh, Mudneh, Wagmorih, Shellar, and Khuvoureh, and these all intermarry with each other. The people swear by the leaves of the Toolsee, and not by the Bel, as the Bhakah Ramoossies do.

There is a tradition in the Poorundur district, that the Holgahs were originally the watchmen of the villages in that part of the country, but that they were gradually displaced by the ancestors of the Ramoossies at present there. A few Holgahs still retain the Rukwalldarship of some villages in the Indapoor purgannah south of the Bheema River. I have before stated that the number of Holgahs above the age of sixteen years in the Ahmednuggur Collectorate amounted to 203. I have been informed that about the year 1785, two Holgah Ramoossies Essoo, and Hybutty of Pairgaum had served a number of years as horsemen with Mhadjee Sindiah's Army, and having amas-

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sed a considerable sum of money, they accompanied Mhadjee Sindiah to Poona, where they made great exertions to get admitted into the Ramoossy caste (the Bhakahs). They contrived to assemble ten, or twelve of the Ramoossy Naiks around Poona, and Poorundur, and entreated of them to receive them into their tribe; making them an offer of several thousand rupees at the same time, to induce them to acquiesce in their petition. However, the few Naiks that were assembled, could not give their consent to the proposed arrangement. The Holgahs possessed Mhadjee Sindiah's favour, and upon the strength of this influence, they menaced the Naiks with threats, and the adopting coercive measures to compel them to agree to their proposals; upon this, the Ramoossy Naiks took up the question warmly, declaring that on no account, or for no consideration would they ever receive them as brethern, and look upon them as members of their families.

The Holgahs will not partake of food prepared by the Bhakahs, nor the latter of that of the former; neither of them will eat victuals prepared by the village washerman, the oilmaker, the smith, carpenter, and several of the other lower grades of the Hindoo community.

They appear to differ in no respect from the other Ramoossies with regard to character, or pursuits. To prove that they have been troublesome to the Government, I have only to relate the following account of the proceedings of the Pairgaum Ramoossies some thirty years ago. These were the sons of Essoo and Hybutty beforementioned.

The Ramoossies along the banks of the Bheema River were very troublesome in the year 1802; several of them were caught and sent by Sindiah's authorities to be imprisoned in the fort of Ahmednuggur. At Pairgaum there was a Ramoossy named Bhoany, who had about twenty horse employed in Sindiah's pagah, and to whom Mhadjee Sindiah had shown some consideration on account of services he had performed. Among the prisoners in confinement at Ahmednuggur, when the fort surrendered to Sir Arthur Wellesly in August 1803,

were two cousins of this Bhoany's, named Narroo, and Runggoo, Sindiah's Commandant and Soobadar Mullabah Dada, set the prisoners at liberty. Mullabah subsequently proceeded in the direction of Rasseen, but some valuable jewels, shawls, and treasure, (the plundered property he carried off with him,) fell into the hands of a body of Pindarries at Chamargoondah in a rather singular manner Shortly after this, Mullabah, having collected some followers, commenced plundering the country around Rasseen. Captain Graham the Collector of the district of Ahmednuggur exerted himself to capture Mullabah, but this was not to be effected; however when the district was restored to Sindiah, his Mamlutdar Esswunt Row Ghorpora began operations against Mullabah Dada, yet no prospects of success attended his exertions, and in consequence Esswunt Row determined to employ the Ramoossies in pursuit of this plunderer; on this account the three Naiks, Bhoany, Narroo, and Runggoo were taken into pay, with a considerable number of their kinsmen and some Sibundies.

The lower orders of the population, were overwhelmed in distress at this period, in consequence of the dreadful famine that had prevailed, and the Ramoossies and their followers, instead of acting against the rebels, that were disturbing the tranquillity of the country, began themselves to levy contributions from the inhabitants, and shortly afterwards plundered in all directions, committing the greatest outrages, violating the women and keeping females of all castes in their houses. The Naiks used to have a Brahmun to expound the shasters to them, and they employed a Mussulman to explain the koran. They dressed after the fashion of the Brahmuns attending minutely to their mode of ablutions, and worshipping their gods daily at the stated times Esswunt Row was now completely at a loss how to set to work to restore order, and to punish these delinquents, for all the attempts on his part to apprehend them had failed. He at last resolved on calling in the aid of his friend Amur Singh of Pairgaun who had charge of that district, in order to carry into execution a scheme he had concocted for destroying the ringleaders of the bund, or insurgents. He fully com-

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municated his scheme to Amur Singh, and obtained his assent to exert himself to accomplish the object they had in view. A rumour was now to be circulated that Amur Singh was for various reasons to be dismissed from office, to be accused of peculation, and want of energy in his administration, &c. that he might shortly expect his dismissal, and who were better calculated to take charge of the district, and protect it from all external enemies than Bhoany Naik and his cousins, from their known talents and energy of character. The various atrocities they had committed were not all to be credited, and what they had done, must have been at the instigation of evil disposed persons. A letter conveying Amur Singh's order of dismissal was in due course of time received by him; and another letter containing a commission was forwarded to Bhaony and his cousins, who were required to look minutely into the accounts of the district. It was necessary that Amur Singh should prepare an account of his receipts, and disbursements, and hand over charge of his office publicly to the Naiks; then they would grant him the usual receipts. The three Ramoossy Naiks repaired to the village kucherry (or court) accompanied by a large body of their followers for the purpose of assuming charge of their new appointment. All Amur Singh's* adherents were assembled, and on the alert, besides many of the inhabitants were present to hear the new commission read. Amur Singh was lounging against the pillows close to the village koolkurny, and the villagers all arranged on one side. When the Naiks were listening to the koolkurny, three of Amur Singh's relations standing at the further end of the court levelled their matchlocks at the three Naiks; two of the guns went off, and Bhoany and Runggoo were shot dead on the spot, but the third burnt priming. Narroo instantly sprung up to run off, but Amur Singh struck a severe blow at him which nearly severed his shoulder from his body; he succeeded however in running outside and was immediately afterwards cut down. When the Naik's followers (about

* Amur Singh died a few years ago and his two sons Bappoo and Checmun Singh were the chief instruments employed to persuade the Ramoossies to seize Oomiah Naik.

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one hundred men) Rajpoots Moossulmans, Ramoossies, and Mangs, learnt that the Naiks had been attacked, they rushed towards the entrance of the kutcherry to rescue their friends. Amur Singh had however adopted precautions to guard against such a surprise; ten of the followers were killed, and the rest fled, and tranquillity was restored in the district.

The sketch I have here attempted to give of the history of the Ramoossies might be considered incomplete without an account of their marriage rites, and these, although the subject may prove somewhat tedious and uninteresting, I shall now endeavour to explain. In the hope of imparting to it a character of greater interest, it will be as well to illustrate the principles of that portion of their judicial astrology which immediately applies to these ceremonies.

The overpowering influence which the illusive system of Judicial Astrology, and the worship of the host of heaven, placed in the hands of the Brahmun Priesthood, has always enabled them to exercise a most profitable, but at the same time, a most pernicious sway over the other classes of the Hindoos. The many sacrifices and offerings, required to be made on the occasion of performing the prescribed rites, and ceremonies connected with the nativity, marriage, and death of a Hindoo, whether of the most pure or the inferior tribes, besides the innumerable duties exacted of them, in connection with their spiritual and temporal interests through life, seem to be nothing more or less, than a criminal imposition practised upon the people by the crafty priesthood, which has produced much misery and wretchedness among them, and the malign influence of which is unceasing.

It is very well known, that the ceremonies of espousal or betrothment among the Hindoos, as well as that of their nuptials are celebrated at a very early age, invariably long before pubescence. The rules to be attended to, relative to these matters, are very minutely but perplexedly described in their writings.

The expense that is incurred in celebrating these ceremonies, or I should more properly say the imprudent prodigality in

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which the parents of the children indulge on these occasions although at the time gratifying to their vanity, is even to many of those that may be accounted wealthy a source of subsequent regret, and to such as possess large and dependent families, it is but too frequently the cause of lasting misery.

In this extravagance, they seem prompted by a species of false pride (a feeling which appears to have become engrafted in their nature) or an absurd desire to make such a show which they consider necessary to uphold, not only their own credit, but also that of their ancestors. To effect this, they not uncommonly (I mean the poor, whether they are of the Brahminical or other castes) expend whatever ready money they may have in hand, frequently the hard earned fruit of many years labour; moreover, they will deem it necessary to pledge some of the golden ornaments of their females, or to mortgage part of their dwelling house or the land they hold on the meerassy tenure to raise funds for this purpose. There are instances also of persons of the lower classes (I have known instances of poor Brahmuns) who may have attained the prime of life without having been married, owing to the poverty or death of their parents, who borrowed money to enable them to enter into the matrimonial state. To redeem the obligation they have thus rendered themselves liable to, they enter into an engagement to serve the person who accommodated them with the loan for a certain number of years, at a fixed rate of wages, the creditor in the interim merely providing them food and clothing.

The task of explaining the abstract of their system of Judicial Astrology here applicable, will, I fear, be found to be very imperfectly executed and undeserving of any notice; as being nothing better than puerile trash, the meshes of its mysterious net-being only calculated to enthral the minds of an enslaved and superstitious people for whom it was formed.

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CHAPTER VI.

Their marriage ceremonies and remarks relative to them.—The first steps taken —The Ramoossy nuptial ceremonies scarcely differs from that of the Shoodur. —The ceremonies of the Mangnie, Koonkoo, and Sukkur Poorah explained.—The Astrologer consulted respecting a fortunate day to celebrate the ceremony.—The besmearing the parties with Hullud.—The Joombra.—Erect a temporary shed or Mandwah.—Worship the household gods.—The Mandwah consecrated by placing the Dewuk in it.—The Gondull.—Preparations in the Bride's house.—The Bridegroom proceeds to the village in which the Bride resides.—They move in procession.—The Bhutt who performs the marriage ceremony enters the Mandwah.—The whole of the proceedings connected with the ceremony explained.—Proceedings at the Jannoosswarah.—Perquisites of the Ballottahdars, &c.—Presents made to the parents of the Bride and Bridegroom.—The Bride accompanies the Bridegroom to the house of his parents.—The Wurat procession with torches.—The expenses attending the Marriage ceremony.—That of the Mhotur or Paatt explained.

The first step taken by a parent, is to ascertain where he can procure among the people of his own tribe, (but of a different family stock,) a suitable match for his child, when it has attained the age of three, four, five, or six years. In general, the father, an old female relative, or some other member of the family, is employed to make the necessary enquiries on this point.

It frequently happens among the higher castes, that it is the father of the girl who sets these inquiries on foot in the first instance; but among the lower orders, it is more commonly the father of the boy that does so. The following, is the mode of proceeding among the Ramoossies, which differs scarcely in any respect from that followed by the members of the Shoodur, or fourth great devision of Hindoos.

When it has been agreed on between the parents of two children, to unite them in marriage, the father of the boy goes to the house of the father of the girl, and he presents his intended daughter-in-law, with five pieces of the kernel of a coconut, and puts the Koonkoo* on her forehead, and then returns

* Koonkoo, This is a rich redish coloured powder prepared, by steeping the roots of the Turmeric, for three day in plain water, and for three days in lime juice: it is then cut up into small pieces, and kept one day in a solution of Sal. Ammoniac, Alum, and lime juice, and when dried it is ground in the hand mill. This married women rub on their foreheads or make a round mark with it, which they always replace after bathing. Widows are obliged to discontinue using the koonkoo.

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to his home. This proceeding is termed the "Mangnaie," "the Koonkoo," that is, "the asking."

About four months afterwards, or any time within the year, the sukkur poorah or betrothment takes place; the boy's father having provided himself with a few jewels, a choulie, a sary, a phurky, some koonkoo, some cocoanut, about a pound of sugar-candy, and a rupee to place on the girl's forehead, and accompanied by five or six friends, proceeds to the house of the girl's father. Having administered some refreshment to them, the girl's father invites the relations of the family men and women, and a portion of the inhabitants of the village. When they have assembled, the boy's father takes the girl and places her on his knee, he puts a bit of the sugar into her mouth, and then places the clothes he brought with him into her hands, upon which she retires into the interior of the house with her female relatives. Having adorned herself in her new dress, and put on the koonkoo, she returns and places herself near her intended father-in-law who puts the sugar and five pieces of cocoanut into her lap, which she ties in the end of her sary. The father-in-law now places the rupee * on her forehead, which her father takes. The boy's father then present's the Patell and the rest of the people who have witnessed the ceremony with paun soopary (beetlenut) and should the parties be in good circumstances, music is used in celebrating this ceremony which is termed the "shukar poorah," or the betrothment. The same day or the following, the father of the boy and those who accompanied him return to their own homes.

The father of the boy is henceforth obliged to provide the girl with what clothes she many require, which is done once in the year. At the expiration of one, two, or four years, when he has accumulated sufficient funds to defray the expense of the marriage, he will go to the girl's father, and tell him, that they must now marry their children. Should her father state, that he had not the means of doing so this year owing to his poverty, the boy's father then offers to lend him such a sum for the occasion as he may require, settling in the presence of two or

* This *seals the* contract.

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three of their friends, what money is required to be advanced; the boy's father then returns home, and after a lapse of a few days he brings with him the necessary number of rupees, accompanied by one or two friends.

The parents of both children, and a few of their relations now go to the house of the Brahmun astrologer and having sat down near the entrance ask him to come out. Upon his joining them the father of the girl having announced the object of their visit, he informs the Brahmun that his daughter's name* is Oomy, or Bhaggy, and also the boy's name is Goomajee or Khundoojee.

The Astrologer† then consults his Punchung, (almanac,) and will probably inform them, that their nuptials cannot be celebrated in the months of Magh and Phalgoon, for that the configuration of the stars, planets, &c. is such as to prove adverse to its taking place in those two months, ‡ but either in Vyshak or Jesth the day shall be calculated for them. Upon hearing this answer from the Brahmun, the parents return to their respective homes.||

At the termination of the stipulated time, the boy's father repairs again to the house of the girl's father, and tells him to get the required document from the Brahmun. They accordingly proceed to the Priest's house, who now makes his calculations and writes on a piece of paper the names of the party, and the hour, the day, and month are inserted on which

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* Should the name given when casting their horoscope at their nativity be forgotten, the name they are actually known by is communicated.

† The Astrologer, is termed the Bhutt or Jossy of the village. It is an hereditary appointment and he receives his hùk or perquisite as one of the four members of the third or inferior class of the twelve Ballottah. The Koolkurny, holds also the appointment of Jossy, in some villages. My friend Ram Row Baba Sahib the Poorundury chief is Koolkurny and Jossy of the town of Sassoor, but being a man of rank he employs a deputy.

‡ Should the parties be very anxious from some pressing cause to celebrate the marriage in one of the first mentioned months, the Brahmun will inform them that the obstacles in the way may be removed either by Dan, Hom, or Jup. The first is the bestowing alms, the second making a burnt offering when the officiating Priest is presented with a fee: and the third is repeating extracts from the veds and mumbling certain incantations, for which trouble the Brahmun gets a present of six or eight annas or a rupee or two, according to the inclination and means of the parties.

|| It is to be noticed, that it is the Astrologer of the village in which the girl resides who is consulted on such occasions, and that it is always in the house of the Bride that the marriage is solemnised.

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the ceremony is to take place The Brahmun, having put some Koonkoo on the paper, he gives it to the father of tho girl, who hands it over to the father of the boy. The Brahmun is now requested to inform them of the proper time for applying or rather besmearing the boy and girl with Turmeric, upon which the Brahmun tells them the day they are to apply the Hullud, (Turmeric.) The parties then ask the Brahmun to tell them who is to apply it. It is considered necessary to have a near female relative to begin this ceremony, after which, the others join in it The priest is presented with four or five pyce and the parties return to their homes.

On the day fixed for going through the ceremony of besmearing the boy and girl with the Hullud, the parents give the necessary directions. Several female relations having assembled, a small quantity of the powder of Turmeric is put into a flat dish and deluted with water. The boy is stripped naked and the mixture applied to the whole of his body, in the first instance by the female relations pointed out by the Jossy, the other women in attendance subsequently assisting her in the operation. When he has been well bedaubed with the mixture, they set to work to wash it off again. Notwithstanding the subsequent ablution, the body retains a yellowish colour, which stains the boy's wearing apparel During this ceremony, a band of native musicians keep playing in front of the entrance of the house. The Hullud remaining in the dish after the boy has been besmeared is sent to the house of the father of the girl, while music plays in front of the small procession that accompanies it. Should the distance be eight or ten miles, a man is sent with it, but should it be from thirty to fifty miles, the boy's father purchases a small quanty of Turmeric which he gives to the girl's father, at the times when the Jossy announces to them the day on which the ceremony should take place.

On the same day that the Hullud takes place, a piece of cloth is died yellow with Turmeric likewise a small quantity of Jowary* or Jondly. A hull koond, or entire root of Turmeric,

* Holens Saccharatus.

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which has a knot, or branch, termed lekurwalla, (that with the offspring) is specially selected on this occasion. Both these articles are tied up in the piece of cloth, which is then fastened round the neck of the stone handmill used for grinding corn. Five married women are now employed to prepare the ghanna, which is about a pound of flower, ground from the necessary quantity of wheat, jowary, and turmeric, from which a few cakes of bread are prepared, by the same women.

They then procure from a field, five ears of jowary, round which they tie a thread and then cover the bunch (joombra) with some black earth. It is afterwards placed in an upright position, near their household gods, and as it is daily sprinkled with water, it soon vegetates most luxuriantly.

During the time the boy resides in his father's house, after he has undergone the Hullud ceremony, and, until he quits for the purpose of celebrating his marriage; he is invited successively by all his relations, and persons of his caste, and entertained by them. This in fact, to him, is a period of constant feasting; he is attended by music, and his sister, if she is a young girl, or child, accompanies him. Should he be straitened for time, owing to the near approach of the nuptial day, he will partake of entertainments at the houses of four or five of his friends in one day. The feast consists of the most dainty dishes their means will admit of providing. The boy undergoes ablution, and has a little Hullud rubbed on him, in the house of each person, before he sits down to the feast prepared for him.

A temporary shed is now constructed in front of the house; it is formed of a few posts, and some rafters thrown across them, over which a sufficient quantity of green branches of the mangoe tree, oombur or jambool, are spread to afford defence from the weather.

The ceremony of worshipping their household gods is now performed in the Mandwah. Four soopary nuts are taken to represent their deities, Khundoba, Bhyrobah, Bhugwuntty, (Bhoany,) and Nonllaie. The nuts are consecrated by casting

some bhundar and koonkoo over them, and at this time a sheep is sacrificed* in front of the mundwah, to propitiate matters. Two or four are killed, or as many more as the circumstances of the family will admit of, or, according to the number of guests they wish to invite to the evening banquet. During the day, the gooroo, or attendant of the village temple, is required to procure a small branch with leaves on it, of each of the following five trees:† the 1st mangoe, 2d oombur, 3d jambool, 4th rooie, and the 5th soundur or shemy, also a few stalks of the grass called, 6th sooreah, or rossy, which he takes to the temple of Hunooman and deposits there. To procure these, the boy's father, an elder brother, or an uncle accompanied by his wife, proceed to the temple, for which purpose the woman is provided with a basket, in which is placed, a koorhar, (a small hatchet,) and the ghanna bread formerly described; the husband having tied the corner of his own dhottur to that of his wife's sary, four men support a spread cloth over their heads, by way of a canopy, under which they move in procession, with music, from the mandwah to the temple, where a soopary nut and five betel leaves are placed before the shrine, and blessings supplicated. Then the branches of the mangoe tree, &c. are deposited in the basket, and the party return in the same manner to their home. The contents, of the basket, namely the hatchet, bread, grass, and branches are tied together with a string or piece of rope, and fastened to one of the front posts of the mandwah, five or six feet from the floor. This is what is termed the dewuk dewuk, or the representation of the superintending powers that preside at nuptial ceremonies.

Early in the evening they sit down to the feast prepared for them, at which a small quantity of arrack is served out: but this is the only meal at which they partake of animal food or spirits, during the continuance of the marriage ceremonies, as the mandawah is considered to be consecrated from the dewuk dewuk having been placed there. On this night they have

* No sheep are killed by the Shoodurs during this ceremony.

† 1st Magnifera Indica, 2d Ficus Glomerata, 3d Calyphranthes, Caryophilli folia, 4th Asclepias Giganticus, 5th Mimosa Suma, 6th Andropogon Schananthus.

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the gondull ceremony, which consists in a recitation and chanting with music of legends, and old stories of some former celebrated Princes. The instruments in use are of three descriptions;—first the sumball, 2d the taall, and 3d toontoona. Previously to the gondull beginning, the boy's father procures five stalks of sugar cane; if these are not to be had, five stalks of jowary are taken as a substitute, and five cakes of wheat bread, that have been fried in oil; to each of the stalks of sugar cane a cake of bread is fastened by a loose string, so that when the bunch of canes is placed upright on the floor, and the lower ends extended to some distance from each other, the cakes become suspended in the middle: a quarter of a seer of bajeeree grain, and the same quantity of wheat is placed on the floor immediately under the cakes. This grain is shaped into a square platform figure, and lines being drawn across from opposite angles to divide it into four divisions, a copper pot, filled with water, is placed on the grain, and a piece of cocoanut, a soopary nut, and five betel leaves, are deposited on the mouth of this vessel; one of the gondully's iron lamps is put in requisition and placed near the copper pot, after which the gondull ceremonies* commence. Many of the inhabitants attend during the performance of the gondull; a particular distribution is subsequently made of the canes and cakes of bread,† &c.

It must be stated, that the father of the girl erects a mandwah, or shed, in front of his house, and performs ceremonies similar to all those above related; and on the day fixed for the marriage, or the preceding one, the girl's father raises a platform of earth in the mandwah, which is termed the boulay. It should be seven cubits in length, according to the measurement of the girl's arm. There is a step on the eastern face of this altar, for the convenience of ascending and descending. The boulay is placed as nearly opposite to the entrance of the mandwah as possible, and previously to the arrival of the Bridegroom, the village potter brings the huradera; this consists of ten earthen pots of sizes, with covers for two of them: these

* The Shoodurs have this ceremony six or eight days before this.
† The gondully receives a rupee, and food for his trouble.

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pots had been beforehand white washed with lime, and sprinkled with some red, green, and yellow colours. The potter places five of these vessels, one above the other, (putting the covers on the mouth of the uppermost,) close to the angles of the altar, on the opposite side to that on which the step is. A large earthen vessel called a runjun, for holding water, is placed near the entrance for the use of the relations and persons of the caste, and a piece of yellow cloth, in which a soopary and a piece of turmeric is tied, is fastened round the neck of the runjun for good luck.

The Bridegroom, dressed in his best attire, which is generally red, prepares to proceed with his party to the house in which the Bride resides. He has a coronet or chaplet made of paper of a yellow or red colour, ornamented with tinsel, &c. on his head, instead of a turban. This ornament is termed bashinggy.* He provides one of the same description to be presented to the Bride. It matters not whether the Bride's house be in the same village or not. The Bridegroom's party quit their home, so as to reach the temple of Hunooman, in the village where the Bride lives, about an hour before sun set, on the day fixed for the marriage. The Bridegroom always travels on horseback. Having moved in procession, and paid his devoirs at the shrine of Hunooman of his village, armed with his dagger, he mounts his horse, and, surrounded by his friends, takes his departure for the house of the Bride. When they arrive at the temple of the village where she is, the Bridegroom's brother, or a near male relative, who is termed the wurdhawah, proceeds on horseback, accompanied by a few friends and music, to the Bride's house, to announce the the arrival of the Bridegroom. The wurdhawah is asked to dismount, and invited inside to partake of some food: accordingly a dish of sewy† with milk is placed on a small stool before him, and while he is eating of this fare, it is customary for a young brother or sister of the Bride's to approach him for the purpose of playing him some trick, by drawing away the stool

* The Brahmuns do not make use of a bashinggy, all the other castes do. The former wear a mundoly or chaplet of flowers only, while the other castes frequently use both.

† Vermicelle, a very common dish among the natives on festivals, &c.

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gently, and letting the dish fall upon the floor, while they get some pappers (crisp cakes of ooreed) to break over his head and pelt him with, until he is glad to retire from the house. After the wurdhawah has rejoined his friends, the Bride's father, accompanied by several of his male and female relatives, attired in their best clothes, and preceded by a band of music, go to the temple to pay his respects to the Bridegroom and invite him to his house. This party or procession is termed the shevutty. When the shevutty enter the temple, they present the Bridegroom, with a turban, a selah, and a pair of shoes. Then the Bridegroom taking his dagger in his hand, mounts his horse, and a young sister, or girl (a near relation) is placed on horseback behind him; she is designated by the term kurrolly, and carries on her head a small copper pot containing the joombra (the five ears of jowary which has now put forth luxuriant shoots.) Several of the men and boys of the party with chollies, selahs, &c. of bright colours, tied to the ends of their sticks, which they hold upright in their hands, move slowly along in procession with music: the females cast grains of jowary steeped in turmeric at the Bridegroom, until they reach the mandwah in front of the Bride's house; upon which a female, with a pot of water on her head, comes out of the house to meet the Bridegroom.* The mother of the Bride having made a lamp of wheat flour paste, and furnished it with oil and a wick, lights it and places it in a brass salver, and going outside of the entrance of the mandwah, and looking at her intended son-in-law, she waves the lamp repeatedly with a circular motion,† upon which the Bridegroom presents his mother-in-law with a sary or a chollie, and, dismounting, he enters the mandwah, followed by all his friends. The Brahmun who is to perform the marriage ceremony now enters the mandwah, a short time before which, two small heaps of rice had been placed at a little distance from each other, and near the boulay.

* They have a verse in which is mentioned what is reckoned fortunate to meet or see out of a house, &c.

† It is a very common practice with the females in India, to welcome a popular man or person of rank upon his approaching a village; the wives and daughters of the village watchmen, &c. advance to greet him, the elder matron leading the way.

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The Brahmun gives directions for the sheet or curtain which it is customary to place between the Bridegroom (Wurr) and the Bride, (Wuddoo,) to be held up by those whose duty it is to do so; and it is placed so as to separate the two heaps of rice. The Bridegroom is now made to stand on the Eastern one, with his face to the West, and the Bride having been brought from within the house, is made to stand on the Western heap facing to the East. The Bridegroom holds his dagger in one hand, and a cocoanut in the other, and one of his relations stands close by him holding a naked sword over his head. The Bride stands with her hands in a supplicatory position, her maternal uncle standing behind her. The Brahmun now repeats the mungulastick formula, (a blessing on the ceremony;) and when the (supposed) moment fixed for uniting the parties in marriage arrives, (the moorth,) the curtain is removed, and the Bride gives her hand to the Bridegroom. The music begins to play, and guns are fired. The Bridegroom is now made to sit down on the heap of rice that had previously been occupied by the Bride, while the latter sits on that on which the Bridegroom had been standing: all those persons who had attended the ceremony as guests, take their departure after being presented with paun soopary.

The Brahmun takes after this a thread of a very considerable length, which he casts four times round the neck and shoulders of the young couple, throwing the tread round them an equal number of times somewhat lower down and near the loins. He now asks for his customary fee,* which is presented according to the means of the party; after receiving which he breaks the thread, and taking off the upper part first, he steeps it in a solution of turmeric, and then, folding and twisting it, he ties a piece of turmeric root to it, and fastens it on the Bridegroom's right wrist. The other half of the thread is fastened in a similar manner round the Bride's right wrist. This is called putting on the kunkun or bracelet. The Bride's father now places the munnic† in the Bridegroom's hand. This consists of

* A few pyse, if the man is poor, but as many rupees, if rich.

† By the Brahmuns called mungulsootur. It is used by the Hindoos as we use the marriage ring.

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three or four yellow coloured threads, with two golden beads, and five of dark coloured glass. The Bridegroom fastens the munnic round the Bride's neck, and it is not afterwards removed, unless she becomes a widow. Two silver rings, called jorvee, are put on two of the toes of each of her feet at the same time; after which, the ceremony of kunnea dan, or bestowing the maiden, takes place. A brass dish, or bason, is brought, and a small copper pot with water, which the Bride's mother pours out on the Bridegroom's feet, and the father-in-law washes them. When they have thus bathed his feet, the Bride's mother, bowing down, places her head on the Bridegroom's feet, and tells him that she has delivered her daughter over to him. The Brahmun is again presented with a dukshuna, or small sum of money, after which he tells the young couple to ascend the boulay or altar; accordingly the Bridegroom takes his Bride up, and places her astride* on his hip joint, and advances to the altar, placing his right foot first on the step, and both of them sit down on the boulay, the Bridegroom being on the right. Some stalks of sooratie,† or sunkarie,‡ are now brought, and these being set fire to, the homo ceremony, or burnt offering is made; this is done in the present instance by the Bridegroom's taking some ghee, or clarified butter which he casts on the fire to burn, the Bride having so far assisted as to touch his hand with hers at the time. The Bridegroom takes up the Bride again, and performs the prudukshina, or circumambulates the burnt offering five times, upon which the parties sit down. Shortly afterwards, the Brahmun directs them to go into the house and prostrate themselves before the household gods, and such of their parents as may be inside. However, previous to their moving off the boulay, the Brahmun, or one of their relations, ties the Bridegroom's dhottur to the Bride's sary; after a little, the knot is untied by one of the female relations inside, when she has obtained a promise from the Bridegroom that he will present her with a sary, or a

* Children in India are always carried about in this manner by their mothers, until they have attained the age of two and three years.

† The Citysus Cajan. ‡ The Crotobaria Juncea.

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chollie; after which they return and sit down on the boulay. An entertainment, which had been prepared, is now served out to all the relations and persons of the caste, who sit down in the mandwah to partake of it. The Bridegroom and the kurrolly (his sister) sit on the boulay, and have a dainty dish or two presented to them; the Bride accompanys the other females into the house, for they all dine inside. The guests now request the Bridegroom to begin to eat of the dish he has before him, and he to give them permission to do the same. When they have finished their meal, the guests return to their own homes, those of the Bridegroom's party proceed to the janooswarah, or the house allotted for them to remain in during their stay in the place. The Bridegroom remains with a few friends all night in the mandwah. The following morning the young couple, being both mounted on the same horse, go to the river or village well, accompanied by music, and after having washed themselves, and the Bride put koonkoo on her forehead, they return to the mandwah. Warm water is prepared for both of them to bathe, the Bride's sister assisting them in performing their ablutions. The young couple amuse themselves by squirting water from their mouths at each other, and the sister-in-law does not always escape from sharing in the sport; she now brings a soopary nut, and puts it into the Bride's hand, and then pours some water over it, after which, she tells the Bridegroom to open the Bride's hand, with one of his own, and to take the nut from her, which he does with much difficulty. The Bridegroom now holds the nut in his hand, and the Bride is told to take it out of his hand, using only one of her own, but being unable to do so, she applies both hands to perform the task. When they have put on dry cloths, and hullud and koonkoo on their foreheads, all the party sit down to partake of some breakfast. The Bridegroom and Bride eat their's sitting on the boulay, the women their's in the inner apartment, or in the mandwah, after the men have finished.

The same day, in general the second of the marriage ceremony, the Bridegroom gives an entertainment at the janooswarah to the Bride, her relations, and friends. About noon

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the Bride's mother, accompanied by a few female relatives and the village washerman, go to the janooswarah, preceded by music, to invite the Bridegroom's party to the mandwah, to see the sary phull (the clothes, &c.) given away.' When all the women are ready to quit the janooswarah for the mandwah, in company with the Bride's mother, the village washerman spreads a sheet on the ground near the door, and the females walk over this, while the washerman is laying down another sheet; after which, he takes that up over which they have passed, and places it again in front. They progress in this manner all the way to the mandway, the Bridegroom and the male part of the procession following at a short distance. The washerman receives a sary, or a chollie, to present to his wife for his trouble. The Bridegroom's father takes the following articles with him to the mandwah on a copper platter:—a sary, a chollie, a phurky, a few jewels, paan, soopary, five pieces of cocoanut, five dates, a half seer (a pound) of rice, a seer of wheat flour, and a seer of coarse sugar. The village Bhutt (a Brahmun priest) is in attendance, and is presented with a rupee or two; this is termed the mandwah khundny or fee. The Patell of the village is presented with a passoury, or turban, or in lieu of this four or six annas, such being his perquisite. To the other Hukdars (Desmoks, &c.) paan, soopary is presented. The Dheres and Koley receive a few annas for their labour in bringing firewood, and water; the clothes &c. intended for the Bride, are now placed in her lap, when the Bridegroom and Bride sit down near each other, and all the relations and persons of their caste advance near them in succession, with a few grains of rice in both hands, which they drop on their heads; then taking a pyse, they waive it round the heads of the young couple, after which the pyse is given to the village gooroo, who is sitting close by with a plate to receive the money.

Such of the relations of the Bridegroom as can afford to present his parents with turbans, saries, money, &c. do so now, and the relations of the Bride present her parents with clothes, money, &c. according to their capability. The Bride's father

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after the above mentioned ceremonies, presents the Bridegroom with a small copper pot and a dish. The musicians keep playing in front of the mandwah during all this time; and in the evening the Bridegroom and Bride, being seated on the same horse, proceed to the janooswarah accompanied by music. Here all the party partake of a feast that has been spread out for them. The Bride remains all night in the janooswarah with the Bridegroom and his friends, one of her relatives stopping near her. The Bridegroom's party, with his young Bride, set out the following day for their home, accompanied by a near relation of the Bride's. Upon their reaching the temple of Hunooman, with the exception of two or three friends who remain in the temple with the young couple, all the others return to their homes. In the evening the relations and friends assemble, and being provided with torches, &c. they join the party at the temple, when the Bridegroom and Bride are mounted on the same horse. The procession being preceded by music, advance to the Bridegroom's house. This is termed the wurat. The Bride remains here eight or ten days, after which she in general returns to her father's house; this depends a good deal on her age, and the distance she may have to go. The relation that accompanied her, if a male, gets a turban as a present, and if a female, she is presented with a sary.

The more wealthy Naiks about Poona sometimes expend from three hundred to five and six hundred rupees in marrying one of their children, but in general the marriage ceremony is not so expensive, seldom above forty or fifty rupees, and in many instances, as low as fifteen and twenty-five rupees.

The clothes and few ornaments required for the Bridegroom and Bride cost from twenty to thirty rupees, and entertaining their friends and persons of their caste, about twenty more, the expense being defrayed equally by both parties. The musicians get about five rupees.

The expenses attending a second marriage (the paat or mhotur) with a widow, including the fee to the Brahmun, and feasting the relations, average from twenty to thirty rupees

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The paat or mhottur ceremony, may be celebrated in any month or day in the year, except when offerings are presented to the manes during the peetur paat, (the krishun puksh or 15 dark nights of the month Bhadrapuddah), provided any of the lucky stars should prove to be luggun nukshutturs, and corresponding with the rules of the paat chukkur.

CHAPTER VII.*

The months in which the marriage ceremonies are celebrated, with other observations respecting lucky periods.—The caste of the boy and girl investigated, whether lucky or unlucky—examination into thirty six properties—various calculations on the Nukshuttur and the Zodiacal signs.—The Nukshutturs that are considered auspicious for consummating the nuptial ceremonies.—The Nukshutturs excluded in consequence of the proximity of any evil planet, eclipse of the sun or moon.—The mcuirty yeog explained.—Ootpat yeog explained.—The unpropitious conjunctions, or Dugdhu Yeog.—The Amroot Seedh' Yeog.—The Nukshutturcha bedh.—The year divided into six seasons, ceremonies postponed on account of an eclipse of the sun or moon.—Earthquakes meteors, &c.—The Gundants.—Chunda Yeogs Ekargulldosh.—The Waardosh. —The Koolick.—The Kuntik Kall vellah.—The Kranty.—The Kendall.—The Wukury.—The Punchuk.—Concluding observations.—Remarks regarding their funeral rites.—The naming of their children, with a description of the Oukkur Chukkur, and the mode of determining their names.

The five following months, Margysur, Magh, Falgoon, Vysakh, and Jesth, are those in which the Hindoos solemnize their marriage ceremonies, likewise in the beginning of Ahkhar (Ashar) to the north of the Godavery, and south of the Kristna. But at the temple of Triputty (Ballajee) in the Karnatic, the ceremony may be performed during any day in the year, excepting the peetur paat or fifteen days while offerings are presented to the manes of their ancestors.

* That portion of the Hindoo system of judicial astrology applicable to their nuptial ceremonies, and which I have endeavoured to explain here, has been taken, with a few exceptions, from a Sanscrit work called the Moorth Martinnd.—In the copy of the work from which it was extracted there may be a few inaccuracies, and I may have failed occasionally in conveying the sense of the original; but as several intelligent Brahmuns and astrologers were consulted in preparing it, I am disposed to think it is tolerably correct.—A few of the rules considered most unimportant have been omitted, and others a little curtailed, under the impression that to the general reader the subject might seem much too tedious.—Most of the village Jossies can repeat all these proceedings by heart.

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Should the boy and girl have both been born in the month of Jesth, the ceremony cannot be solemnized in that month, although only one of the party has been born in Jesth, it will not be advisable.

During the period of occultation of the planets Jupiter and Venus, no marriages are celebrated, nor during the Anwass, (last day of the moon,) nor at the Sunkrant (the time the sun passes from one Zodiacal sign to another, nor at the Sheowust, (when the planet Jupiter is in the constellation Leo,) which takes place once in twelve years.

The class or caste of the boy and girl, also their freedom from fault, or rather their good and evil fortune, is inquired into. This is rather a lengthy examination into thirty-six properties or qualifications said to be derived from the eight following:

1st The Wurrun,	class or caste	possesses	one	property
2d The Wussh	Subjection	do.	two	do.
3d The Bhatara	Constellation	do.	three	do.
4th The Yeonie	Birth	do.	four	do.
5th The Kechur or Ghru	Mischievous	do.	five	do.
6th The Gun Mytry	Indentity	do.	six	do.
7th The Bhukoot	Amity and hostility of the signs			do.
8th The Nardy	Separation	do.	eight	do.

These being added up give thirty-six qualifications.

Now they say the Wurrun is divided in the following manner, allotting three of the twelve Zodiacal signs to each class.

First, To the Brahmun, Pisces, Cancer, and Scorpio.

2nd, To the Ekxchutry they assign Aries, Leo, and Sagitarius.

3rd, To the Vyse they give Taurus, Virgo, and Mukkur, or Capricorn.

4th, To the Shoodur, Gemini, Libra, and Aquarius.

Should both the boy and girl have been born under any of the three signs allotted to one of the classes, it will be considered a happy conjunction. If the boy has been born under a sign allotted to a class superior to that in which the girl is, the marriage will be reckoned fortunate, but should the sign un-

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der which the girl has been born, be allotted to a class superior to that in which the sign of the boy is to be found, the marriage will not be considered auspicious, although such take place. The female, it is said, will under such circumstances rule the roast; certain penance is necessary at the time of the nupital ceremonies to propitiate matters.

We have another division of the Zodiacal signs to explain the properties of the Wussh, as follows:

1st, Of the nature of man, or formed by him,—Virgo, Libra, Gemini, Aquarius, and half of Sagitarius.

2d, Of the nature of quadrupeds,—Aries, and Taurus. The half of Sagitarius and half of Mukkur (corresponds with Capricornus.)

3d, Of a watery nature, Cancer, and Pisces, and half of Mukkur.

4th, Of the desert, or a wild nature, Leo.

5th, Of the nature of insects, Scorpio.

Should the boy or girl be born under either of the signs as they are classed in the first division, or any of the other divisions, their marriage will be considered fortunate; but if the parties were born under signs classed under different natures, they will only share half the blessings and comforts of the marriage state. It is said strife and enmity, misery and distress, will attend them through life. As Leo and Scorpio are looked upon as being enemies, evil consequences are much dreaded; and an union between those born under them is to be avoided.

The Bhatara. This is determined by aparticular calculation of the 27 Nukshutturs or stellar mansions. In the first place, we must count the number of stellar mansions from that under which the boy was born, to that of the girls, and again reckon forward, from the latter to that of the boy's (viewed as a circle); after having ascertained this, the number must be separately divided by nine, and if a balance of equal numbers, as 2, 4, 6, 8, remains after such a division, it is considered fortunate, but if the balance be 3, 5, and 7, such is looked upon as detracting from the fortunes of the party.

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We have now to explain the properties of the Yeonie. It is necessary to give here the names of the Nukshutturs, or stellar mansions, observing that in their usual computations they only reckon twenty-seven, although there is in all twenty-eight, that commonly excluded being Abeejeet, but enumerated in the present calculation. To each Nukshuttur they assign an animal, then by an analogical comparision between these, they conclude the bride and bridegroom will be happy or otherwise, according to the star under which each was born, and the characteristic disposition and habits of the animals symbolical of them. As we may have occasion to refer in future calculations to the Yeonie, I have numbered the Nukshutturs.

1st	Asswin	represented by	A horse.
2d	Bhurny	do.	An elephant.
3d	Kritika	do.	A sheep.
4th	Rohiny	do.	A snake.
5th	Mirgh	do.	A snake.
6th	Arrudrah	do.	A dog.
7th	Poonurwussoo	do.	A cat.
8th	Pooshea	do.	A sheep.
9th	Asslesha	do.	A cat.
10th	Muggah	do.	A rat.
11th	Poorwah	do.	A rat.
12th	Ootturra	do.	A cow.
13th	Hust	do.	A buffaloe.
14th	Cheetturrah	do.	A tiger.
15th	Swatty	do.	A buffaloe.
16th	Vysakh	do.	A tiger.
17th	Annooradah	do.	A deer.
18th	Jestha	do.	A deer.
19th	Moolh	do.	A dog.
20th	Poorwah Asshara	do.	A monkey.
21st	Ootrah asshara	do.	A mungooss.
22d	Abbeejeet	do.	A mungooss.
23d	Shrawun	do.	A monkey.
24th	Dhuunista	do.	A lion.
25th	Shuttoo Tarika	do.	A horse.
26th	Poorwuh Bhadrapudda	do.	A lion.
27th	Ootrah Bhadrapudda	do.	A cow.
28th	Reewuty	do.	An elephant.

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They now state, that an enmity exists between the tiger and cow, between the horse and the lion, and between the horse and buffaloe, likewise betwoen the dog and deer, the monkey and sheep, and mungooss and snake, and the cat and rat, so that a marriage being solemnized between parties that were born under inimical signs, cannot enjoy the four qualifications assigned to the Yeonie. Therefore a proportionate degree of unhappiness must follow, when such an unpropitious event occurs.

The Ghru Myttry. This is a calculation connected with the signs of the Zodiac, as they assign to the different constellations of the Zodiac, certain swamys or regents possessing due influence; these are the different planets which they dispose of in this manner.

To Aries and Scorpio	they give	Marsas	Regent
To Taurus and Libra	do.	Venus	do.
To Gemini and Virgo	do.	Mercury	do.
To Cancer	do.	The Moon	do.
To Leo	do.	The Sun	do.
To Sagitarius and Pisces	do.	Jupiter	do.
To Mukkur, (Capricorn,) & Aquarius	do.	Saturn	do.

It is said a certain degree of friendship, indifference, and enmity, exists between these regents. For instance, that the Sun regards Mars, the Moon, and Jupiter as his friends; that he views Mercury with indifference, and Venus and Saturn with enmity.

The Moon reckons the Sun and Mercury her friends, and and regards Saturn, Mars, Jupiter, and Venus with indifference.

Mars counts the Sun, Moon, and Jupiter among his friends; he is indifferent to Venus and Saturn, and an enemy to Mercury.

Mercury's friends are Venus, and the sun; he views Saturn, Mars, and Jupiter, in a medium light, and he is hostile to the Moon.

Jupiter considers the Sun, Moon, and Mars his friends; and is indifferent to Saturn, and inimical to Venus and Mercury.

Venus reckons Mercury and Saturn her friends; she is in-

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different to Mars and Jupiter, and bears enmity to the Sun and Moon.

Saturn has Venus and Mercury as friends; he is indifferent to Jupiter, and is inimical to the Sun, Moon, and Mars.

Here a reference is made to the Zodiacal signs under which the boy and girl were born. And should it prove that the regent of their respective natal signs are friends, they will enjoy the five qualifications of the Ghru Myttry. But should the one regent be friendly and the other indifferent, they will only enjoy four of these qualifications. And should they be both of a medium, or indifferent nature, they will enjoy only three; should the one regent be friendly and the other hostile, they will only enjoy one of these properties.

The Gun Myttry. This they divide into three divisions, to which certain advantages and disadvantages are apportioned. First, there is the Deogun, or divine nature; secondly, the Munoosh gun, or human nature; thirdly the Rakshuss gun, or the diabolical nature; of the 27 Nukshutturs, nine are appropriated to each of these three guns, or qualities. To the Deogun belong the following Nukshutturs (See the yeonie): Nos. 1, 5, 7, 8, 13, 15, 17, 22, and 28. To the Munoosh gun they allot Nos. 2, 4, 6, 11, 12, 20, 21, 26, and to Rakshuss gun the Nos. 3, 9, 10, 14, 16, 18, 19, 24, 25.

They now say that if the boy and girl were born under stars of the same division, they will enjoy the six qualifications of the Gun Myttry; but one being of the divine, and the other of the human nature, they will only partake of five of these properties; should the girl be of the divine and the boy of the diabolical, they will enjoy only one qualification; but one being of the diabolical, and the other of the humun nature, should not be united in marriage, although such an occurrence sometimes happens, when the horoscope of either of the parties has been lost, or through the ignorance of the astrologer it has not been correctly cast, so that great misery and unhappiness, it is supposed, will take place.

The Bhukoot. This depends on a calculation of Zodiacal signs. Reckoning from the sign including that under which the boy

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was born, to that of the girl's sign, and from the latter to the former, in a forward calculation. It is by no means advisable, that the numbers intervening on either side should be 2 and 12, 5 and 9, and 8 and 6. If 2 and 12 exist between them, they will be doomed to much misery and poverty, and if 5 and 9 exist, they will have no offspring, and should 8 and 6 be the intervening numbers, premature death will be the consequence, but from the even numbers 2, 4, 6, 8, 10, and 12, should 6 and 8 arise, it will prove fortunate.

The only way of escaping from these misfortunes, is the circumstance of the boy and girl being born under the same Zodiacal sign, but under separate asterisms; and should they be born under the same asterism, it must be at an earlier or later period of it, not in the some churn or division of time. Secondly, both being born under the same sign, or both having separate signs, but these signs having the same regents, is propitiatory. Even should their signs have different regents, and these should be friends, fortune will favour them. But to remove the evil consequences arising from odd numbers, and 6 and 8 numbers intervening, 2 cows and 16 maashahs of gold (about £2) must be bestowed in charity to the Brahmuns, and if the Nos. 5 and 9 intervene, a metal dish and a small piece of silver must be given to the priest—in all forty rupees value. The Nos. 2 and 12 intervening, they must pay divine honours to the priest, and present him with a small piece of copper and a small piece of gold.

The Narry, or Nardy. This is a calculation on the Nukshutturs, in three divisions of nine Nukshutturs each, as follows, (See the yeonie,) as numbered, including Abbeejeet.

1st, Nos. 1, 6, 7, 12, 13, 18, 19, 24, and 25.
2d, Nos. 2, 5, 8, 11, 14, 17, 20, 23, and 27.
3d, Nos. 3, 4, 9, 10, 15, 16, 21, 22, and 28.

Should the Nukshutturs, both of the boy and girl, be in the first division, the boy will be doomed to destruction if they are married. If both of their Nukshutturs be in the second division, both the girl and boy will suddenly die; and if both their

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Nukshutturs happen to be in the third or last division, sudden death is prognosticated.

Neither the Lunar day on which the girl and boy were born, nor while their natal stars prevail, are to be fixed on for solemnizing their marriage ceremony. In making these calculations it is necessary that these should be carefully rejected. Should the Nukshuttur selected be fortunate, still in the event of the Pap ghru (evil planet) prevailing, this Nukshuttur must be rejected.

The following are the Nukshutturs reckoned auspicious for consummating the nuptial ceremonies: Rohinny, Mirgh, Ootura, Hust, Swaty, Annooradah, Moolh, Ooturahshara, Ooturabhadrapudda, and Rewutty.

Whatever Nukshuttur the evil planet Rahoo (the ascending nod) is near, such Nukshuttur is not eligible for solemnizing the marriage ceremony until Rahoo has retired.

Whatever Nukshuttur is dominant the day or night on which a full eclipse of the sun or moon takes place, such is excluded from their calculations for six months, a half eclipse three months, a quarter eclipse one month.

Whatever Nukshuttur Saturn happens to be near, such Nukshuttur is excluded from the calculation for four months, or until this planet has retired from it.

Whatever Nukshuttur Mars happens to be near, is excluded from their calculations until Mars has retired.

When the following Nukshutturs coincide with the days of the week set down opposite to them, the circumstance is supposed to produce the most calamitous consequence, and termed Meuirty yeog.

Sunday	having	Annooradah.
Monday	do.	Ooturasharah.
Tuesday	do.	Shuttoo Tarikā.
Wednesday	do.	Asswiny.
Thursday	do.	Mirgh.
Friday	do.	Asslesha.
Saturday	do.	Hust.

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A marriage therefore is not solemnized on such occasions; and they avoid, as much as possible, commencing any undertaking of a spiritual or temporal nature on such a day.

Next follows the Ootpat yeogs, (portentous of evil;) these are various stars for the days of the week.

Sunday	having	Vissakh.
Monday	do.	Poorwah Ashara.
Tuesday	do.	Dhunnestah.
Wednesday	do.	Rewutty.
Thursday	do.	Rohinny
Friday	do.	Poosh.
Saturday	do.	Ooturra.

There is then the Dugdhu yeog, (the unpropitious conjuction,) for if certain days of the month fall on particular days of the week, it is considered rather inauspicious to commence the bridal ceremony; but it is considered of great importance in other affairs, for instance,

1.	The	3d	falling on a	Wednesday
2.	„	5th	do.	Tuesday.
3.	„	6th	do.	Thursday.
4.	„	8th	do.	Friday.
5.	„	11th	do.	Monday.
6.	„	9th	do.	Saturday.
7.	„	12th	do.	Sunday.

Then follows the Amroot Seedh yeog, which is esteemed a most happy and desirable conjunction (partaking of Ambrosia.) Here again certain Nukshutturs are assigned to certain days of the week.

To	Sunday	we have	Hust.
„	Monday	do.	Mirgh.
„	Tuesday	do.	Asswin.
„	Wednesday	do.	Annooradah.
„	Thursday	do.	Poosh.
„	Friday	do.	Rewutty.
„	Saturday	do.	Rohinny.

The Nukshuttur-Cha-Vedh. Under this head we have a list of Nukshutturs supposed to possess malign influence, should the

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boy and girl have been born under them as they are classed below.

Ooturah shara	and	Mirgha
Bhurny	,,	Annooradah.
Rohinny	,,	Abbeejeet.
Muggah	,,	Shrawun.
Rewutty	,,	Ootura.
Poonurwussoo	,,	Moolh.
Shutoo Tarika	,,	Swatty.
Ooturab hadrapudda	,,	Hust.

If a malign planet approaches either Nukshuttur, no ceremony can be solemnized during this time.

There is a calculation of the Zodiacal signs to be recorded here, which it is necessary to have recourse to when fixing the particular time for celebrating the ceremony. The twelve Zodiacal signs under these circumstances are termed Lugguns (there are 6 during the day and 6 during the night) of conjunction or marriage; and as the day and night is divided into sixty ghutkas, (Hindoo hours,) they apportion a certain length of time to each luggun or sign, as follows:

To	Aries	number of	Ghutkas	4
,,	Taurus	do.	do.	4½
,,	Gemini	do.	do.	5
,,	Cancer	do.	do.	5½
,,	Leo	do.	do.	5½
,,	Virgo	do.	do.	5½
,,	Libra	do.	do.	5½
,,	Scorpio	do.	do.	5½
,,	Sagitarius	do.	do.	5½
,,	Mukkur Capricornus	do.	do.	5
,,	Aquarius	do.	do.	4½
,,	Pisces	do.	do.	4

We come now to a calculation called the Hora, (which corresponds in length of time to the hour of the Europeans;) they allow twelve during the day, and twelve for the night--in all twenty-four. Each hora contains two and a half ghutkas. They apportion the seven planets in rotation to each hora, beginning at dawn or daybreak. The first hora on Sunday or Ruveewar is

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termed Ruveecha, or that of the Sun; the second Shookur (Venus,) the third, Bood (Mercury;) the fourth Chundur, (the Moon;) the fifth Shunny,(Saturn;) the sixth, Bhrisputty,(Jupiter,) and the seventh Mungul, (Mars;) and this is successively continued, so that before dawn on Monday the Bood hora will be about expiring—consequently at daybreak we have the chundur cha hora, the day being Monday or somewar, some and chundur being the common names for the moon. Therefore, if the day begins with any one of the four before mentioned shoobuh ghru's, or benign planets, the ceremony may be performed without incurring any risk of evil consequences.

Should the time fixed for the wedding ceremony prove auspicious by the previous calculations, still, if the sun or any o the planets have passed on this particular day from one Zodiacal sign to another, then the ceremony must be delayed during the following number of ghutkas,—according to the planet that may have so passed.

1st	The	Sun	32	Ghutkas.
2d	,,	Moon	2	do.
3d	,,	Mars	9	do.
4th	,,	Mercury	2	do.
5th	,,	Jupiter	84	do.
6th	,,	Venus	6	do
7th	,,	Saturn	150	do.

We have next the year divided into six portions or seasons of two months each: 1. Wussunt, (spring;) 2. Greeshm, (hot season;) 3. Wurshu, (the rainy season;) 4. Shurud, (the autumn;) 5. Hemunt, (the cold season of dew;) and 6. Sheesheer, (the cold season.)

Should the time fixed on for celebrating the marriage ceremony take place on the last day of one of these seasons, the ceremony must be postponed for sixty-six ghutkas; that is, deducting thirty-three ghutkas previous to the transition, and thirty-three after it has taken place. The Hindoo day consists of about sixty ghutkas, at times more or less.

When a conjunction of particular Nukshutturs, (the retiring and advancing,) or of Yeogs, or of Teeths, (lunar days,) hap-

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pen the same day, then a delay of two ghutkas is directed to be made, one ghutka at the termination, and the other at the commencement of each respectively.

No ceremony takes place for three days previous to an eclipse. When the sun or moon have been eclipsed, the ceremony is to be delayed, as follows, according to the extent of the eclipse

One authority says,				Another authority says,	
¼ of eclipse	for	3	days	1½	days
½ ,, ,,	,,	4	,,	2	,,
¾ ,, ,,	,,	6	,,	3	,,
Full eclipse	,,	8	,,	4	,,

Should any uncommon phenomenon take place, such as an earthquake or lightning striking a house, &c. the ceremony must be delayed for seven days. And if a meteor has been seen, a delay of seven days is required. Should any persons be killed, or houses burnt by lightning, a delay of seven days must be observed. And if a comet makes its appearance on the fixed day, the ceremony must be put off to some future and more auspicious day.

The Bhudra is a particular astronomical period. It is said that on the 3d and 10th of krishun puksh, or the 2d or dark half of the moon, the Bhudra maintains his power for the latter thirty ghutkas of each day, in consequence of which the first thirty ghutkas are only available as possessing auspicious qualities. The 7th and 14th day of krishun puksh possess the same qualities, only that the latter thirty ghutkas are propitious.

The first thirty ghutkas of the 4th and the 11th of shookul puksh, or the light half of the moon are fortunate; also the last thirty ghutkas of the 8th and poornimah, or full moon, are equally lucky.

The following are termed the Nukshuttur Gundant, (inauspicious conjunctions,) namely, Asslesha, Jesth, and Rewutty. A delay of four ghutkas must take place when fixing the time for consummating the ceremony. In this manner, when one of

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the asterisms is disappearing, the two last ghutkas, and the two first ghutkas of the advancing asterism, are to be rejected.

Next comes the Teethy Gundant. These are the 5th, the 10th, and 15th, or full moon; a delay of one ghutka at the termination of each of these three lunar days, and one ghutka at the commencement of each suceeding day, is required to be made in all of two ghutkas.

There is then the Luggun or Zodiacal Gundant. The three signs, Scorpio, Cancer, and Pisces. The ceremony must be postponed for half a ghutka at the retiring of one of these signs, and half a ghutka at the approach of its successor—in all a delay of one ghutka.

After this we have the Chunda Yoodh's. The following yeogs are considered unlucky, the Saddia yeog, Veetypaat, Vyddritty, Hurshun Sheooll, and Gunj yeog. So that when one of these yeogs has terminated with one of the lunar Nukshutturs, and another yeog begins its course with the same lunar Nukshuttur, this Nukshuttur is termed the Chunda Yoodh, and is therefore rejected from their calculation.

The Ekkargul dosh. This is a calculation partly on the lunar Nukshutturs and the yeogs, by the Sun passing through the path of the Nukshutturs. They assign one of the lunar or daily Nukshutturs to every half month in the year, occasionally a little more or less, so that the Nukshuttur which presides over each fortnight is termed the Mha Nukshuttur. Again they reckon six of the yeogs in the Ekkargull dosh, viz. Vishkoomb, Hutty gund, Sheooll gund, Nustuhgund, Veeagund, and Wujjur; these are called the Deoor yeog. To discover if the time is favorable, it is necessary to reckon the number of Nukshutturs forward from the luggun or daily Nukshuttur to the Mha Nukshuttur or solar one; and if the intervening number be an even number, and if at the same time one of the six Deoor yeogs prevails, the period will be considered lucky; but on the contrary, should the number between the luggun Nukshuttur and the Mha Nukshuttur prove to be an odd number, and a Deoor yeog prevails, it will be termed the Ekkargull dosh, and evil consequences will be dreaded.

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The Waardosh, (evil of the day.) In the waardosh a delay of a certain number of ghutkas takes place, reckoning time from sunrise.

1st, Monday. The first 16 ghutkas are lucky, the succeeding 2 are unlucky, the rest fortunate.

2d, Tuesday. The first 12 ghutkas of night unlucky, and the rest lucky.

3d, Thursday. The first 22 ghutkas lucky, the 2 following unlucky, and the rest fortunate.

4th, Friday. The first 16 ghutkas lucky, 2 unlucky, rest fortunate.

5th, Saturday. The first 2 ghutkas unlucky, all the rest lucky.

The evil consequences resulting from the unlucky ghutkas of Sunday and Wednesday disappear in the calculation of the Yeeamarddosh. The Yeeamarddosh, (the evil of the watch.) The proceedings here are much the same as those of the Waardosh, only that the length of the unpropitious period of each day is of equal duration.

Sunday,	the first 12 ghutkas lucky,	the next 4	unlucky
Monday,	24 lucky	4	do.
Tuesday,	4 do.	4	do.
Wednesday,	16 do.	4	do.
Thursday,	28 do.	4	do.
Friday,	8 do.	4	do.
Saturday,	20 do.	4	do.

It is added, that no penace will remove the evil consequences.

After this comes the Koolik, another inauspicious period. On a Sunday, the 14th moor'th, during the daytime is termed the Koolik, and in consequence a delay of two ghutkas is required to be made, and the 13th moor'th during the night is rejected; each moor'th is equal to one 15th or about two ghutkas. On a Monday, the 12th moor'th, during the day, and the 11th during the night, are rejected. On Tuesday the 10th during the day and the 9 moor'th at night. On Wednesday the 8th, during the day and 7th at night. On Thursday the 6th during the day, and the 5th at night. On Friday the 4th during the day and the 4th at

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Saturday the 2d, during the day and the 1st, at night. I may remark here that the calculations of the Kall, the Kuntuk, the Yemgunth, resemble those of the Koolik. The Kall velah is reckoned from Thursday. The Kuntuk velah, from Wednesday, and the Yemgunth from Friday. These three periods do not occur at night, although the Koolik takes place during the day and night.

We have now a calculation which refers to the Zodiacal signs, here termed lugguns, (and before explained.) Should the Moon be in the 1st, the 6th, 8th, or 12th constellations from the luggun fixed on for celebrating the ceremony, it must consequently be postponed, otherwise much evil is dreaded. Venus must next be in the 6th constellation from the named luggun; however, should Venus be in the 4th or 5th from it, the ceremony may be performed, as it will not be considered unlucky. Rahoo being in the 4th constellation from the named luggun it will be unlucky, and if Mars is in the 8th constellation, it will be equally unfortunate; but should the benign planets be so situated as to remove the malign influence, they proceed with the ceremony: however, to accomplish this, they must be placed as follows.

If Venus happens to be in the 6th sign, namely in Virgo, no danger is to be apprehended, for the sign Virgo is looked upon as being inferior or below Venus; even should Venus be in Leo, Cancer, or Sagitarius, although they are at enmity with Venus, no danger is to be apprehended. Yet, under other circumstances the latter coincidence would be considered unpropitious. Should Mars be in either of the constellations, Virgo or Gemini, while they are the 8th from the named luggun, (although these two bear enmity to Mars,) no evil is to be dreaded, neither is it of any consequence, should Mars be in Cancer, if it is at the time the 8th distant from the named luggun—for Cancer is below Mars—and should Mars be in a state of immersion, it will be of no consequence. If the Moon during the shookull puksh (or light half) be in the 6th or 12th constellation from the named luggun, no bad consequence will result, provided any one of the divisions of the

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Shoobah gruhs or propitious planets is viewing the Moon, and it be all potent. To whatever Zodiacal sign the Moon is propitious, should Jupiter or Mercury be in that constellation at the time, it will prove singularly fortunate. But should it be otherwise, and an evil planet be in the constellation, matters will turn out unluckily.

The Kranty. This is in allusion to the declination or distance from the equator, and supposed to affect the constellations in the following order respectively. Aries and Leo, Libra and Aquarius, Taurus and Mukkur, Cancer and Scorpio, Virgo and Pisces, Sagitarius and Gemini. Whatever day the Sun is in one of these constellations, and the Moon in the corresponding one, as they are here classed, it will be reckoned unfortunate.

The Kendruh. The Moon, Mercury, Venus, and Jupiter, are said to be in the Kendruh or Kuntuk (favourable position) when they are either in the 1st, 4th, 7th, and 10th constellations distinct from the named luggun. When these four planets are in the 5th and 9th constellation, it is termed the "Kone," and the period reckoned lucky.

Now we have the Kurtury. If on the day fixed for the ceremony, the Moon or the named luggun, has an evil or unpropitious planet placed on either side of her, that is either in the 2d or 12th constellation, it will prove unfortunate, or the Kurtury dosh will exist. But again, certain configurations will tend to remove the evil consequences. For instance, if Jupiter be the 12th constellation from the named luggun, and the benign planets Venus and Mercury are in the luggun fixed on for the ceremony, and the Moon in the 2d distant from it, no harm is to be apprehended. Should one of them only be in the named luggun, it will be termed the Samun Kurtury, and no evil will be dreaded.

Then comes the Wurkury. If the Moon is in the 2d sign from the named luggun, and an unpropitious planet is also there, and it retires or retrogades, as Mars from Pisces to Aries, and an evil planet in the 12th constellation is advancing, then great danger is to be apprehended, and it is termed the

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Muhut Kurtury. It is to be stated, that if a lower evil planet be in the 12th constellation, and a lower planet in the 2d one, then the danger is removed.

A calculation of a singular, (and to them of rather an important) nature, of the Zodiacal signs, and Lunar days, follows, termed the Punchuk, (unpropitious.)

They have it that the twelve Zodiacal signs, or lugguns, corresponding with the twelve months of the year, are divided off into an allotment of six signs during the day, and six during the night; and that the Sun always sets during the continuance of the seventh sign—for they allow an unequal number of Ghutkas to the duration of each sign, and determine the sign the Sun sets in from the one in which he happens to be in any particular month, as he is said to rise in that sign each morning. Then they always count up how far this sign (in which he sets) is from Aries, (mesh)—for Aries is invariably the sign employed in this calculation—and if they find it stands eight, they go on with their calculation, which they do by adding the number of the preceding lunar day (the Teeth) of the month fixed on for the ceremony, to the number obtained by the previous calculation, and this total they divide by 9, and if there should be a remainder of one, they call it the Mieurty Punchuk, or certain death.

If after this division by 9 a balance of two remains, it is termed the Aggny Punchuk, (fire destroying.) If 4 remains, we have the Raj Punchuk. If 6 we have the Chor Punchuk. If 8, we have the Rogh Punchuk.

Now should the Rogh Punchuk prevail during a Sunday night, the ceremony cannot take place, but it may be celebrated during the day.

If on a Thursday the Chor Punchuk takes place, going out during the night to any distance is to be avoided.

When the Mieurty Punchuk happens, no ceremony takes place during the day or night.

Yet they say that should there be a pressing necessity for consummating the ceremony on the wished for day, that the

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evil consequences of the Punchuk will be removed by certain stars proving auspicious at the time.

For instance, if the four benign planets be in the named luggun, no evil consequences are to be apprehended. Besides, it is written in the Jattuk Shaster, that if the Swamy or Regent of the particular sign or luggun is visible to the planet Venus, and if both be in the same same constellation at the time, no danger is to be apprehended.

If at the fixed time for the ceremony, the Moon be in the 2d, 3d, or 4th constellation from the named luggun, matters will be considered fortunate.

Then follows a calculation connected with the Zodiacal signs and the Regent's or Swamy's, which is termed the Ounshes or degrees. It is desirable to secure six properties to render every thing fortunate—four is absolutely necessary—and if this number cannot be realized, the ceremony must be deferred till a more lucky time. For the entire proceeding is one of great importance with the Brahmuns.

The six division are as follows.

1. The Ghru,
2. The Hora,
3. The Dreshkan,
4. The Nuvamaounsh,
5. The Dwadushoush,
6. The Trewushounsh,

1st, The Ghru If the regent of the named luggun be a Shoobah ghru or propitious planet, one portion of the allotted six qualifications is obtained.

2d. The hora is equal to fifteen ounshes or degrees, consequently two to one luggun. So that of each lugguns two hora's, one is assigned to the Sun and the other to the Moon. The lunar ones are considered propitious while the solar ones are looked upon as being the reverse. To the lugguns called the odd ones, (as 3, 5, 7, &c.) the solar hora is allotted to the first half: so that the last half is the fortunate one, the lunar hora being assigned to it. And to the lugguns of even numbers (as 2, 4, 6, &c.) the lunar hora is assigned to the first half:

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so that of these numbers the last are unlucky, from the solar hora being allotted to them; if the calculation corresponds, one of the six properties is obtained. The Dreshkan is equal to one third of a luggun (or sign) or ten ounshes, or ten degrees. Should the named luggun (that of the ceremony) come within the limits of the first Dreshkan, and if the regent of the named luggun be a propitious planet, one wurg or qualification is attained. Secondly, should the named luggun come within the second Dreshkan, and the regent or swamy of the fifth luggun distant from the named one be a propitious planet, one property is gained. Thirdly, should the named luggun be within the third Dreshkan, and the regent of the ninth one distant from it be a fortunate planet, one property will be gained.

The Nuwamaounsh. Should the named luggun be Aries, it will be necessary to reckon 9 forward from Aries, which will bring us to Sagitarius. 2d, If the named luggun should be Taurus, it will be requisite to reckon 9 from Mukkur (corresponding with our Capricornus) forward, which brings us to Virgo. 3d, Should it be Gemini, we must reckon 9 forward from Libra, which will bring us to Gemini. 4th, If the named luggun be Cancer, we must reckon 9 forward, and we get to Pisces. 5th, Should it be Leo, we count 9 forward from Aries, and we get Sagitarius. 6th, If it be Virgo, we count 9 from Mukkur, and get Virgo. 7th, If it be Libra, we reckon 9 from Libra, and get Gemini. 8th, If it is in Scorpio, we count 9 from Cancer, and we get to Pisces. 9th, Should it be Sagitarius, we are to reckon 9 from Aries, and we get Sagitarius. 10th, Should it be Mukkur, we are to reckon 9 from Mukkur, and we get to Virgo. 11th, If it be in Aquarius, we must reckon 9 from Libra, and we reach Gemini. 12th, And if the named luggun be in Pisces, we must reckon 9 forward from Cancer. They now ascertain, by a very peculiar calculation, (unnecessary to explain here,) in which 9 is the divisor, if the regent of the ninth luggun or ounsh, or any one of the intermediate ones, be the most fortunate, and determine accordingly. Should it be so, one other qualification is secured.

Then the Dwadush Ounsh is examined. In this calculation

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the divisor is 2½. The number arising from dividing 30 ounshes by 12, (the signs,) gives 2½ to each luggun. It is necessary to count twelve forward from the named luggun, and having the fixed luggun and time, they ascertain all the unlucky Ghutkas, and reject them, and afterwards proceed to determine if the moment be lucky for the ceremony being performed, in the same peculiar manner as that for the Nuwamaounsh; and if all turns up well, another property is gained.

The Trewushounsh. This is a further examination into the ounshes, or bhaggs, or thirty degrees to one luggun. Should the named luggun be an even number, the first 18 degrees are said to be fortunate, and the remaining 12 are unlucky; and if the named luggun is an odd number, the first 10 degrees are considered unlucky and the last 20 degrees fortunate. By matters being so settled another qualification is secured.

They consult the water clock, or clepsydra, by watching the movement of the cup after they have put it into the water, and to which they pretend to attach very great importance, drawing omens from its moving to the North or South, the East or West, and the quarter in which it settles and sinks; for all these trifles are most minutely attended to.

The Dreest dosh. It is stated, that each of the planets beholds one quarter of the 3d, and one quarter of the 10th constellation distant from whatever sign such planet happens to be in, but that the whole of the 3d and 10th constellations are visible to Saturn from whatever sign he may be in. It is now desirable to ascertain if the regent or swamy (planet) of the named luggun (constellation) is so situated as to behold the luggun on the fixed day: if so, it will be considered fortunate and the Bridegroom will be very happy. If the regent of the 7th sign from the named luggun, can behold the 7th sign on the day of the ceremony, the Bride will enjoy great happiness. There are several calculations included in this, but not inserted, as it would lengthen the chapter too much.

The Lutta dosh. This is what is termed the repelling evil, and which they anxiously wish to avoid; it is calculated

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on the benign and malign planets, and the lunar Nukshutturs. For instance, they say that the Sun repels the 14th Nukshuttur in advance from that one near which the Sun happens to be, and that the evil influence remains while the Sun is in that position. On the day of the full Moon, the Moon is said to repel the 7th Nukshuttur from the Nukshuttur of that particular day. Mars is said to repel the 3d Nukshuttur from the one he is near, and Mercury repels the 22d Nukshuttur. Jupiter repels the sixth, and Venus repels the 24th, and Saturn repels the 8th Nukshuttur in advance from the one he is near, and that Rahoo and Ketoo repel the 20th Nukshuttur, counting backwards from the one near which they are.

The Wuddoo dosh, (or evil attending the Bride.) During one year from the period of the consummation of the marriage ceremony, calamities, it is said, will befall particular persons related to her, under particular circumstances, and it is therefore necessary to avoid them. For instance, if the Bride resides in the house of her father-in-law during the month of Jesth, and if she happens to see her husband's eldest brother (jesth) any day of this month, it is stated he will suddenly die; and if she remains there during the month of Ashar, and she sees her mother-in-law, the old lady will experience a similar fate; and if during her stay there the Dhoondy or additional month occurs, her husband will expire immediately. Again, if she continues there during the month of Poosh, her father-in-law will forfeit his life; and should she continue to reside there during the month of Chytur, her own father will die; and if she should be residing in her father-in-law's house during a diminished month, when a decrease of the digits of the Moon takes place, she herself will expire.

When celebrating the Paat, Mhottur, or second marriage, they consult the Paat Chukkur: no months or particular days are attended to, except the Peettur Paat. They calculate how far distant the lunar Nukshuttur is from the solar one. Then they say the four first are unlucky, but that the two succeeding ones (the 5th and 6th) are fortunate, provided they are luggun Nukshutturs, or propitious, and therefore available for celebra-

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ting the nuptial ceremony. After these six the next two (7th and 8th) Nukshutturs are unlucky, but the three succeeding ones lucky, if they prove luggun Nukshutturs: then follow three unlucky and three of a medium property; afterwards three fortunate, and again we have three unfortunate. This is all that is attended to in the Paat ceremony.

It is necessary that I should here remark, that many of these calculations (termed by them Ghutkas) are at times neglected in arranging the ceremonies of the lower classes, and that they are chiefly attended to only by the higher castes, and by persons of wealth, and those who are anxious to celebrate the nuptial ceremony during the daytime; for, latterly, it has become the general custom to perform the ceremony exactly at sunset among the Shoodurs, the mixed classes, and poor Brahmuns, when pressed for time, and consequently termed the Godool Luggun, from the cattle returning to their homes at that hour, and much dust arising from their approaching the village gateway all about the same time.

In conforming to the rites of the Godool Luggun, it is requisite to avoid five doshes or evils, namely, the Koolik, the Kranty Samun; and when the Moon is either in the first, the sixth, or eight (daily signs) lugguns at the time the Sun is setting, the marriage ceremony is not to be solemnized: nor if Mars is in the eighth luggun.

The Jossies say, that if the Shasters (meaning the entire regulated ceremonies) were attended to, as they should be on all occasions, poverty and distress would not be so prevalent among the poor Brahmuns. The truth of the observation cannot be denied.

There is nothing singular or scarcely worthy of being recorded respecting the funeral rites, or the ceremonies at the birth or naming the children of the Ramoossies, which differs from the other lower tribes of the Hindoos. They bury their dead, placing the body in the grave at full length, and sometimes in a sitting posture, the head to the South, and feet to the North, the face rather inclined to the East.

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When a woman is confined to her bed from the pains of travail, her husband places an arrow at each corner of the bed, and one near her head; however, as they have seldom such a thing as any arrows by them, they substitute pieces of jowary straw about a cubit in length, with a large cockspur thorn stuck into the end of each. On the fifth day, when the mother and infant bathe, certain ceremonies are performed to propitiate the goddess Sutwaie (a derivative of Devy)* and who presides over obstetric duties. On this occasion the arrow deposited at the head of the bed, is transferred to the bath for the time. The arrows are removed on the twelfth day, when the mother in general returns to discharge her household duties.

In the course of a day or two, or at all events, within a fortnight from the birth of the child, the father waits on the Jossy or village astrologer, to ascertain what name he is to give to his child. The Jossy having learnt whether the child is a male or female —if a boy, after a little time, he says that he is to be called Ramjee, and if a girl, her name is to be Bheemy. Should the father be a person in very poor circumstances, he will give a pyse† or two to the Jossy, and probably a seer of grain. Before the Jossy determines the name, it is necessary that he should not only know the day, but the particular watch during the day or night in which the infant was born, to enable him to establish in what churun or quarter of the Nukshuttur it happened. This having been accomplished, he refers to the Aukkur Chukkur, which all the Astrologers can repeat by rote, and finding that the boy was born during the third churun or division of the Nukshuttur cheetra, he is to be named Ramjee, and if a girl her name is to be Bheemy, as she was born during the fourth churun of the Nukshuttur mooll. The 28 Nukshutturs,—each of them preceded by four monosyllables, constitute the Aukkur Chukkur. In this man

* The Juno Pronubo of the Romans.

† When it is wished to have a record of the horoscope and name;—also the future fortune of the child told, it is necessary to reward the Brahmun for his trouble, and a rupee or two is presented to him, sometimes five and ten rupees; wealthy persons bestow larger sums. The astrologer that calculated the horoscope of the Peshwah Mhadeo Row, who was born on the Purundur hill, received thirty begahs of land in enam.

ner, Choo, Che, Cho, Laa, Asswiny, as each Nukshuttur occupies about six ghutkas* of time, each churun or quarter has about fifteen ghutkas, (nearly six hours) one of these monosyllables is allotted to each churun, so that if the child was born during the fourth churun and was a boy, he would be called Laaroo. The particular monosyllable becomes the first syllable of the name to be fixed on. However in the Dekhan this name is scarcely ever used except during the marriage ceremony. On the twelfth day, when they place the infant for the first time (if a girl) in the cradle, or if a boy on the thirteenth day, the mother gives the infant the name of some god or goddess, or that of some of their ancestors. This is the name by which the child is known by through life. Unless they subsequently call the boy by one of the familiar and common, but at the same time respectful appellations of Baba, Nana, Dada, Tatiah, Appa, Kaka, Bhow, Naik, or Row Sahib. The Mharatta and Konkany Brahmuns never mention their Junnum puttur name in public. They repeat it daily in private when worshipping their household gods.

It is known to such persons as have intercourse with the natives, that a Hindoo is not in the habit of mentioning his wife's name in conversation, or when speaking to her, and that the wife is equally, if not more, scrupulous than the husband, in this respect. Any thing to the contrary is reckoned highly indecorous.

It would be almost endless, and at the same time useless, labour to attempt to explain all the supposed consequences arising from the calculations connected with their system of Judical astrology. I shall finish by subjoining a copy of the Aukkur chukkur before alluded to, and adding a few remarks regarding some of the Nukshutturs.

THE AUKKUR CHUKKUR.

Choo	Che	Cho	Laa	Asswiny
Lee	Loo	Le	Llo	Bhurny
Au	Eh	Oo	Ay	Kritteka

* The period of each Nukshuttur varies from 54 to 65 ghutkas.

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Oh	Waa	Wee	Woo	Roheny
Be	Bo	Ka	Kee	Mirgh
Koo	Ghu	Ghnu	Chu	Arruddhra
Ke	Ko	Ha	Hea	Poonurwussoo
Hoo	Hey	Ho	Daw	Poosta
Dee	Doo	De	Do	Asslesha
Maw	Mee	Moo	Mey	Muggah
Mo	Taw	Tee	Too	Poorwah
Te	To	Paw	Pee	Ootraw
Poo	Sha	Nna	Thaw	Hust
Pey	Po	Raw	Ree	Chetra
Roo	Rey	Roo	Taw	Swaaty
Tee	*Two*	*Tey*	*Toh*	Veeshak
Na	Nee	Noo	Neh	Aunooradah
No	Yeea	Ee	Yoo	Jestha
Yeh	Yo	Bhaw	Bhee	Mooll
Boo	Dhaw	Phaa	Dwhaw	Poorwashara
Bhe	Bho	Jaw	Jee	Ootrashara
Joo	Jeh	Jo	Kha	Abbyjeet
Khee	Khoo	Kheh	Kho	Shrawun
Gaw	Gee	Goo	Geh	Dhunnesta
Go	Saw	See	Soo	Shuttootarike
Seh	So	Ddaw	Ddee	Poorwa Bhadurpuda
Ddoo	Dneah	Jhaw	Fhaw	Ootra Bhadurpuda
Ddeh	Ddo	Cha	Chee	Revetee

The 28 Nukshutturs are divided off into equal portions to each Zodiacal sign; so that when the Nukshuttur is known they refer to the rass or constellation, and by discovering the day, the month, and years are determined from the Junum puttur.

The Nukshutturs Mool, Asslesha, Jestha, Veeshak, and the first churun or division of Muggah, are considered peculiarly inauspicious to be born under. It is written, that if a boy is born during the first churun of the mooll, the father will die in consequence, unless the required propitiatory offerings and sacrifices are made.

The evil effects of this birth, it is said, continue for seven years. The consequences attending the birth of a girl are similarly fatal, but the evil influence does not extend in her case longer than three years. If the child is born during the

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second churun of the mool calamities of a similar nature wait the mother, and when a child is born in the third churun, all description of property belonging to its parents, will be destroyed, and if in the fourth churun, the child will not be longlived. So that burnt offerings and oblations are wanted to satisfy the priests. It is however to be remarked, that during the months Magh, Ashar, Asswin, and Bhadurpuda, the Mooll is considered innocuous.

A child born during the fourth churun of the Asslesha, will entail the most fatal consequences on its father, and if in the third churun it will prove fatal to the mother-in-law. However, the evil influence is to be removed by timely donations.

The Jestha is wholely unlucky; the first and second churuns to the brothers-in-law. Offerings and charity will remove the evil consequences. One of the many ways of trying to remove the evil influence supposed to arise on these occasions, by wealthy persons, is thus; they put the new born babe into a soop, (a basket,) and having selected a good milk cow with a calf, the infant is placed before the cow, in order that she may lick it, by which operation the noxious qualities which the child has derived from its birth are removed. The cow and calf are afterwards presented to the priest, who prays that every blessing may be poured down on the head of the donor, that he may long enjoy his health, and possess the power and will of bestowing alms on the needy.

The Nukshutturs, Cheetra, Bhurny, Poonurwussoo, Poosh, Asswiny, Rewuty, and Kritika, are reckoned rather unauspicious, and will entail misery on the infant that happens to be born while they are dominant, or on its parents or relations; but charitable acts will remove the evil.

The Yeogs Veetypaat and Vydritty. The Kalleany Bhudra, Sunkrant, and the Amwass, are considered unlucky to be born under: the gow prussawa or the ceremony of placing the child before a cow is performed for good luck.

It is to be remarked, that we frequently find a considerable discrepancy exists between the writers on the subject of Judicial astrology.

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SKETCH OF THE LIFE OF THE RAMOOSSY CHIEF OOMIAH NAIK KHOMNEY OF POORUNDUR.

CHAPTER VIII.

Oomiah born in A. D. 1790, At the village of Bhewndy.—His father dies.—Oomiah's personal appearance —He resides with his mother when the Ramoossies were expelled from Poorundur fort.—Proceeds to the vicinity of Parinda with his Cousin.—Is taken prisoner by the Nizam's troops, and afterwards set at liberty, returns to Poorundur.—Dispenses with his turban and ties a kerchief on his head.—When in a state of intoxication, he received a blow from a cousin of his own, the effect of which produced a great change in his habits.—Concerned in a robbery at Ing, is seized; difficulty of convicting him.—He, and his brotner learn to read and write while in confinement. —Suttoo's Bund.—Oomiah and his brothers go to Jejoory.—Annajee Naik desperately wounded.—The brothers join Suttoo's party, April 1824.—A skirmish between the Bund and a Detachment from Sassoor.—Oomiah and his brother wounded in a skirmish near Sassoor.—Suttoo dies, and Oomiah becomes the Chief of the Bund.

Omiah, or Oomajee, as he was frequently called, was born in the year A. D. 1791, at the small village of Bhewndy, two miles Nort East from the Poorundur hill, and about sixteen South East from Poona. His father, Dadjee Naik, died at an advanced age on the hill fort of Poorundur, during the rains of 1802, a few weeks before the arrival of Holkurs Army at Poona. Dadjee was the father of a large family, having been twice married, and the subject of our present memoir was the third child by the second wife. He was a slight made man, about five feet four inches in height, with large dark searching and expressive eyes, a large nose deeply set under the brow; his features, upon the whole, were mild and rather pleasing; he had a very fine throat, and his skin was of an unburnished copper colour. Oomiah lived with his mother after the Ramoossies were expelled from Purundur and deprived of their lands, pay, and emoluments, by order of the Peshwah Bajee Row, in consequence of having obstinately refused to deliver up the fort to his authority, upon his return to Poona from Bassein, in May 1803.

In the course of a few years after the above mentioned period, a number of Ramoossies, who had been engaged in various disturbances and outrages, fled with their families to the

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Eastward, to evade the Peshwah's troops, and obtained shelter in the villages of the Nizam's dominions, around Perinda, and in those belonging to some Jageerdars within the limits of the Peshwah's authority in that quarter. These having eventually obtained service, other Ramoossies from the neighbourhood of Poona joined them. In the beginning of the year 1814, Oomiah accompanied his cousin Raggooh, (who had deposited his turban before the shrine of the god kedary, on the hill fort of Poorundur, as before related,) and three other friends, who proceeded to the vicinity of Maunkessur. The Ramoossies in the service of a Mahommedan Fukeer, (a religious) the Enamdar of Raie Mhow, &c., near Beer, &c., son of one of Mhadajee Sindiahs spiritual guides, had gained the favour of the Fukeer's elder wife, and as she was extremely jealous of her rival, the Fukeer's youngest lady, who was a favourite with the husband, and very popular with her acquaintances, she resolved on getting rid of her young and handsome rival, by violent means. She consulted the Chief Ramoossy Naik,* and offered to pay him nine hundred rupees in cash, provided they complied with her wishes; but the Ramoossy replied, that his kinsmen would be always ready and happy to perform the most difficult task she would impose on them, but they were not in the habit of committing deliberate murder—that the caste of Mangs, were the persons employed for such purposes. The refusal however, on the part of the Ramoossies, to conform to this wicked woman's desire, led to their being discharged from the Fukeer's service. But as some of the people from the vicinity of the Poorundur hills joined the gang, (that ultimately destroyed the unfortunate young woman,) and

* Bappoo Chowan of Sulsey, near the Kamatty kv Ghaut, was a connection, and a very staunch friend of Oomiah's. His own restless habits, and latterly, a most unreasonable demand on the part of a Brahmin official at Satara, forced Bappoo to the commission of acts, for which he was ultimately obliged to seek for protection from Oomiah. He was seized at the same time, and both terminated their earthly career on the same day.

About nine years ago Aieyla, the sister of Bappoo, lost her husband, to whom she was greatly attached She wished much to ascend the funeral pyre with the dead body of her husband, but after much entreaty on the part of her only daughter, and her friends, she was dissuaded from going Suttee at the time. However, as her grief was unceasing, and impossible to be allayed, at the expiration of a year from her husband death, she announced it being her determination to follow him; and after the necessary preparations were made, she was buried alive at the village of Borei, South of the Neera.

as several of these were subsequently seized, when making off with the rich booty, which they found after they committed the murder, it was immediately rumoured, that the crime had been perpetrated by the Ramoossies, and shortly afterwards a communication was received from the Nizam's Deputy at Aurungabad, requesting that the accused men might be apprehended. This proceeding spread alarm and consternation among all the Ramoossy emigrants, and they prepared to return to their native country. A party consisting of from fifty to sixty men, women, and children, with their flocks and herds, had proceeded some distance on their way back to the Poorundur hills, when they were pursued by some of the Nizam's troops that had been moving about in search of them. The Ramoossies instantly made for some strong ground near them, and directed their women and children to drive their cattle, sheep, and goats, into the jungle, and to conceal themselves as well as they could The grown up men of the party were in number twenty-two, and were partly armed with matchlocks and swords. They determined to make a stand against the horsemen advancing towards them, to give sufficient time to their females to reach a place of security. Although there were upwards of a hundred horsemen, they had not sufficient confidence in their own prowess to charge the Ramoossies, but contented themselves with riding round them at a distance, as if waiting for a reinforcement. Presently, about one hundred and fifty Sibundies joined the horsemen, and the Ramoossies were called on to surrender themselves up as prisoners, to prevent all of them being killed; but simple threats did not intimidate them and they presented a bold face to their numerous opponents. This enraged the latter party, and they attacked the Ramoossies, who had ten men killed and eight desperately wounded in a few seconds, the other four surrendered. Among the latter was the subject of this memoir, Oomiah, who was taken to Perinda with the wounded prisoners. His cousin, Raggooh, and a son of his, died of their wounds a few days afterwards, and at the end of three months all the survivors were set at liberty, and permitted to return to their country, having expended what property they had, in bribing different officers to obtain their freedom.

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Some time after Oomiah returned to his home, and after this most unfortunate first essay in arms, he suffered much from a severe attack of sickness. Several of his friends, persuaded him that his illness arose from his having neglected to set up the moorut or effigy of his deceased cousin Raggooh, and from his having omitted to fasten on it the kerchief. At the recommendation of his friends, Oomiah dispensed with his turban,* replacing it with a kerchief, and resolved to await till fortune should restore it through the intercession of the tutelary spirit of the hill fort.

Oomiah returned to Poorundur about a year before hostilities commenced between the Mharata states and the British Government. At this period, and for several subsequent years, (with the exception of the incident before alluded to of Oomiah's resolution of devoting himself for the fulfilment of his cousin's vow,) he attracted no particular attention and was merely considered as an active man of his tribe. He associated chiefly with several of his kinsmen, who were noted drunkards. He continued to indulge deeply in his devotions to Bacchus, when one day in a state of intoxication he abused and maltreated a cousin of his own, (a brother to the deceased Raggooh.) This man being enraged, took up a stone, which he flung at Oomiah, and struck him on the forehead, and he instantly dropped down senseless. He soon however, revived, but did not recover for some weeks from the effects of the blow. This accident produced a complete change in Oomiah's habits; he discontinued from that day to indulge in drinking spirits to excess and latterly he abstained entirely.

About six months after the British took possession of the Poona territory, a banker in Poona (Changgeo Maniah) dispatched some property for Bombay. The Sakoordy and Sassoor Ramoossies under Suttoo Naik, (the same man who three years afterwards accidentally killed the Pokur Mahreen,) accompanied by Oomiah, proceeded with the required rapidity to Kallapoor, eighteen miles from Panwell, where they awaited the

* The turban is, according to the notions of the natives, typical of their honour and respectability.

approach of the party which they attacked, and carried off the property. The collector received some hints respecting the persons supposed to have committed the robbery; and Oomiah and three others were apprehended.

They were tried and proved guilty of having been engaged in the robbery, and were sentenced to receive a certain number of stripes, and to be imprisoned for one year. After he was set at liberty, he still occasionally joined some of his acquaintances, on their plundering excursions. A part of a Gang of Ramoossies, which had plundered the house of the koolkurny of Ing near Bhore, were seized, and they gave in Oomiah's name, as being one of the most active of their party, on the occasion; he was seized, but he defended himself so ingeniously that he was detained till further proof of his guilt could be brought forward. Oomiah's younger brother Kristnajee, was in jail at the time, being convicted of having been engaged in a robbery, and sentenced in consequence, to seven years hard labour in irons.* During the time Oomiah was in confinement, in his leisure hours, he learned the Balbud character and could read easy simple stories. His brother Kristnajee, before he had effected his escape, had also learnt to write in the Mharata character. This might be considered as an indication of the ambitious and aspiring spirit of both of these men; since it is very seldom, that a Ramoossy is to be found, who can either write or read; and the three, or four, known to be so qualified, were instructed when mere boys, but here we find two grown up men, (Oomiah was nearly thirty and Kristnajee about twenty five years of age at the time,) who, under circumstances of a very unfavorable nature, availed themselves of their spare time to acquire some little instruction.

About a year after Oomiah's return to his village from Poona, his friend Suttoo Naik of Sassoor, went to a village some miles distant to fetch some grain.† Suttoo having given

* Kristnajee effected his escape from jail, about this time, he had been condemned to seven years imprisonment and hard labour.

his load of grain to a Mharrcen* proceeded on his return to Sassoor. Upon his approaching the very small village of Pokur close to Poorundur, he called to a woman, (the wife of one Dhyah Mhar,) to send him a person to relieve the Begary from the last village.† This woman replied by saying that there was no person present in the village, so that she could not send any body to him, and that he had better go away. Some abusive language took place between them, when at length, Suttoo became enraged, and took off one of his shoes and threw it with considerable force at the woman; it struck her in the abdomen, and as she was in an advanced stage of pregnancy, upon receiving the blow, she instantly fell down and fainted, and in about half an hour afterwards expired. Suttoo became extremely alarmed at what had happened, and instead of returning to his home, he directed his course to the neighbouring hills, (pursued by the husband of the deceased woman,) and was caught and brought to Sassoor. From the latter place he was forwarded under a weak escort late in the afternoon to Poona, but the guard having halted for the night at the village of Devy, some of the Garroolly and Sakoordy Ramoossies (among the latter was Oomiah) came and rescued him. This took place on the 1st of December 1821, the night of the day on which the woman was killed. The people of the district consider this unfortunate occurence the cause of all the disturbances, that have occured in the Poona district within these last ten years.

Suttoo to avoid being retaken resided with his relations who lived in the villages near the hills, and defied by stratagem all attempts to seize him. In the month of April 1823, Oomiah, with his brothers, Amrootah, Kristnajee, and two or three friends, went to the Jutra (pilgrimage) at Jejoory. All of these

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* The Ramoossies even employ Mhars of a village to convey their grain from village to village.

† This is called Pend, or Begary, by the Natives, as no hire is paid. It was the ancient established usage of the country, for persons in the employ of Government and those connected with them to transport their baggage frequently in this manner. It is a cruelly oppressive system, great and most praiseworthy exertions have been made by the British Government to check it, but much still remains to be done.

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with the exception of Amrootah had gone to the east side of the hill, to see some tumblers that were exhibiting before the Pilgrims. In the mean time Amrootah who had observed a man place his turban on the bank of the neighbouring tank, and afterwards descend to bathe in it, approached the place as he thought unperceived and carried off the turban, but he was observed by a person at some distance, who communicated the circumstance to Anajee Naik, in charge of the Police of the district, (and lately in charge of the Police of the cantonment at Poona.) Annajee had Amrootah immediately secured: no sooner did Oomiah hear of Amrootah being a prisoner, than he repaired to the place occupied by Annajee Naik, and begged and entreated him in the most earnest manner to set his brother at liberty; but finding Annajee resolutely determined on taking him to Poona, Oomiah quitted greatly chagrined and disappointed with the conduct of the Police Naik, and made up his mind to rescue his brother, whatever the consequence might be. In the dusk of the evening, Oomiah repaired to the building occupied by Annajee, and inmediately advanced on him with his drawn sword, and cut the Naik down, after he had inflicted several severe wounds on him. A Mharata woman, who had lived some years with the Naik, threw herself on his mangled and bleeding body. Oomiah told me, that this act completely arrested his sword, for that seeing the woman's distress, her determined and heroic conduct melted his heart. * Amrootah was set at liberty, and the party fled from Jejoory. Oomiah has mentioned that his rage at the time was such, that he had determined on putting Annajee to death. A Ramoossy belonging to the Police who attempted to assist Annajee was also wounded.

Oomiah and his brothers were now so alarmed at what they had done, that after their return to Bhewndy, they "turned out" to join Suttoo, and resolved to link their fortune with his. They continued wandering among the hills, &c, evading the parties of the Police sent in pursuit of them. They occasionally committed

* Amrootah, having been deeply engaged in the late disturbance, has been transported.

robberies, and by the end of the year 1823, their party consisted of nine or ten Ramoossies. They gradually added to their number, for they wished to strike at higher game than they hitherto had ventured upon. For the purpose of effecting the object they had in view, they moved quietly to the Singhur hill, and their emissaries having procured correct information of the amount of cash in the Government treasury at Bamborrdy, (the village on the south side of the river and opposite to the town of Poona,) Suttoo Naik detached the Gang consisting of thirty men under charge of Oomiah, &c. on the night of the 24th of February 1824, to carry off the prize. There was a strong guard of Sibundies over the treasury which was a square building with a court, and on one side of the square had a wall 14 feet high. The gateway had been fastened long ere the Ramoossies arrived; whilst in doubt as to what measures should be adopted, Kristnajee and Wittoo Naik stepped forward and scaled the wall. One of these descended into the court, and cutting down the sentry, opened the gateway for the rest of the gang; a skirmish ensued in which two sepoys were wounded and one killed. the doors of the apartments in which the other sepoys were sleeping, were fastened by the Gang. They then carried off about six thousand, two hundred rupees,—two of Essoo Neekary's (the Singhur Naik's) men were wounded, and one of Oomiah's men received a severe blow with a bludgeon from a Sibundy. Oomiah mentioned all the particulars of their proceeding on this occasion. The largest portion of this money fell to the share of Oomiah, Kristnajee, &c. A considerable sum was presented at the shrine of the god Khundobah, on the Khurry Puthar near Jejoory; and a sum of equal amount placed before the goddess Bhoany of Kondunpoor near Singhur. Several of the persons who had joined the Gang for the occasion, and who subsequently fled to a distance, were seized by the Poona Ramoossy Naiks, and between seven and eight hundred rupees were recovered from them.

Information was obtained that Suttoo's Gang was assembled in the hills, south of Sassoor, on the 24th April 1824. A party of about forty irregulars, consisting of Sibundies, Ramoo-

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sies &c. and accompanied by a Havildar, and twelve privates of the regular Infantry marched during the night to surprise them if possible. At daylight they reached the place where they expected to find the Gang, but not seeing them the Detachment set out on their return to Sassoor. Essoo Mally, the Commandant of the Sibundies, directed his trumpeter to wind his horn as he was passing along near one of the hills, when most unexpectedly the Gang showed themselves on the hill, and called out to Essoo Mally to state for what purpose he had come. The Gang were only seventy in number, and had but two matchlock guns. They asked the Havildar to move to a distance with his men, and that they would settled accounts with Essoo Mally in a very short time. After they had been firing at each other for some time, Suttoo Naik took his departure, dreading the consequence; for it was his object to make peace, instead of acting so as to incur more deeply the penalties of the law. After some time the Gang (as they invariably do) retreated, and the Detachment returned to Sassoor, having had one Sibundy killed, and another severely wounded. The Ramoossies kept principally in the hills, plundering whenever favourable opportunities offered; the Police making attempts now and then to overtake them.

On the night of the 28th of April 1825, Suttoo Naik being absent, Oomiah with the Gang, in number about thirty, came to Sassoor on a visit to his friends; and when they were occupied in eating their supper, ten men of the Police Sibundies, supported by some of the Poorundur Jageerdar's horsemen and Sibundies, proceeded about 10 P. M. to the Tamny garden and attacked the Gang. Pandoo, a brother of Bhojajee Naik's, (a bold active man) was killed,—Oomiah received a sabre cut on the back, and his brother Kristnajee was wounded in the shoulder,—the latter made a desperate effort to cut down a Duffadar of Sibundies. The Ramoossies made for a nulla in the vicinity, and although partially surrounded by the horsemen, they contrived to reach the hills without incurring further loss,—Bhojajee Naik covered their retreat, the Ramoossies loading and supplying him with their matchlocks.

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The Sibundies were more intent in searching for such property as the Ramoossies left on the ground, in the hurry of moving off, than in pursuing them after they fled. Two of the Jageerdar's men were wounded. Oomiah mentioned that Suttoo Naik was very angry with him, and gave him a great deal of abuse for having approached so near Sassoor. Suttoo Naik had been unwell for some time, and at length died from an attack of Cholera at a small village south of the Neera, on the 27th August 1825, when Oomiah became the principal leader of the Gang.

In July 1825, the Magistrate of Poona, who was watching an opportunity of striking a blow at the Bund, gained information of their being in the hills near the Hurally ghaut, south of the Neera bridge; he detached Captain Mansfield to surprise them; notwithstanding a long and rapid march, the Ramoosssies fled as the detachment was approaching; however, a number of their families and Amrootah, a brother of Oomiah's, were seized. Several of the persons that were engaged in the Bamboordy robbery had been previously apprehended; and Amrootah was admitted as King's evidence on their trial, but he perjured himself, having denied his previous statements, and was consequently detained in Jail until the settlement of the Bund affairs in 1828. Amrootah was always considered a most notorious liar among the Ramoossies. Some time afterwards, the magistrate detached Lieutenant Carthew in charge of several detachments, to surprise the Gang posted near Sewry, but the attempt failed. Several persons were subsequently taken, but they could not be convicted from want of evidence, they were therefore set at liberty upon giving security.

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CHAPTER IX.

Oomiah plunders the Putwurdun's Agent. He plunders a banker of Punderpoor.—Jowahir Singh of Keekvy put in charge of the police.—The Gang commit many robberies.—The family of the Phultun Jageerdar plundered. —Ram Singh seized and compelled to swear that he would refrain from molesting the Bund.—The officer commanding the Poona Horse, takes command of the troops employed against the Bund.—Oomiah attacks a party at Jejoory, three sepoys die of their wounds.—An attempt made to seize Bhoojojee Naik.—The Bund surprise Sew Naik; more troops employed.—The Bund enjoy the amusements of singing and dancing.—They descend into the Konkan and plunder people passing with merchandize.—The Kolies of Bhyre Waray attacked.—Oomiah has a skirmish with the inhabitants of Pureenchy. —He is dangerously ill.—The Bund shelter themselves in the old hill forts, in Waiedesh, during the monsoon.—Rewards offered for the apprehension of the Naiks.—They communicate with the Rajah of Kollapoor.—Bulwunt Row Koley has a skirmish with the Bund.—Oomiah levies large sums of money, from the inhabitants, and forbids them to pay revenue to the English.

Shortly after Oomiah attained the Chiefship, he plundered the Agent of one of the Putwurdan Jageerdars in the hills South East of Jejoory, when passing from Meritch to Poona, to which place he was proceeding to negotiate the marriage of his son. The Gang threatened to attack the Vakeel's followers; but he directed his people to offer no resistance, they being comparatively few in number, and made them move to one side, and the Ramoossies were told to take what they wanted. It is said they carried off property worth about two thousand rupees.

In the month of April 1826, the Gang plundered a Brahmun banker of Punderpoor of a considerable sum of money, when passing to the East of Jejooree on his way to Poona. About this time, some alterations were made in the Police of the Poorundur district, Suttoo Naik's father, and uncle, &c. and others had had successively charge of the police. A Hindoostany Brahmun, named Jowahir Singh, settled at Keekvy, and many years employed in the hill fort of Poorundur, was now nominated to the charge of the Police. The Gang had added considerably to their numbers; but those who latterly joined them returned frequently to their homes. The Police appear to have occasionally exerted themselves to surprise the

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Ramoossies, but without success. The Gang continued to plunder, it may be said, with impunity, and this induced many other idlers and evil disposed persons, to follow their example, who frequently to avert suspicion from themselves, circulated reports that particular robberies had been perpetrated by Oomiah's Ramoossies.

The family of Byjoba Naik, Jageerdar of Phultun, was plundered on the 16th July 1826, in the hills between Dound and Jejoory on their way to Poona. The principal female of the family was detained for some time by the gang, but subsequently set at liberty; Oomiah obtained property on the occasion valued at about eight thousand rupees. As Jowahir Singh, and his son Ram Singh were active in pursuing the Gang, and pressed them even to the south of the Neera, Oomiah resolved to check their zeal, and accordingly on the 26th July 1826, he proceeded to the small village near Keekvy, where the Jumadar resided. He made his followers seize the son, Ram Singh; and then they plundered the house of all descriptions of arms; after which they retired to the Poorundur hill, with their prisoner. The greater part of the Gang now voted for putting Ram Singh to death; but after keeping him for some time in a most dreadful, and distressing state of suspense, they compelled him to bind himself by a most solmn oath, that for the future he would not annoy or interfere with them in any manner, and then gave him permission to return to his home.

The Officer Commanding the Poona Horse, was now directed to assume the command of the troops employed to suppress the Ramoossy Bund or Gang. In October, Oomiah found that a small party of the Police were posted in the hills between Jejoory and Wallah for the general protection of travellers, and for the purpose of watching his movements and preventing his predatory excursions. He accordingly attacked them in a house in which they usually slept at Jejoory. Three Sepoys were wounded and two unfortunate brahmuns. The Sepoys subsequently died of their wounds. Oomiah armed his followers with their matchlocks and swords.

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Several weeks previous to this, a Mhar of the name of Sew Nack, of Sakoordy, had presented himself to Captain Robertson the Collector, and stated that he wished to make himself useful to Government by seizing the leaders of the Gang; and he was taken into employ, with ten men whom he was permitted to select. About the middle of November he gained intelligence of Bhojajee Naik being with his family at the small village of Solsey, near the Kamatty ky Ghaut, and proceeded thence to capture this active and daring man. Notwithstanding the house which Bhojajee occupied was surrounded, he effected his escape; his family, however, were secured. Seo Nack had made a march on the following day towards Poona, with his charge, when he was overtaken by the Ramoossy, which caused great alarm to his followers, who were well acquainted with Bhojajee's violent and vindictive temper. The Mhar observing that Bhojajee wished to communicate with him, approached him, to hear what he had to say. In a short space of time Bhojajee, by threats and persuasion, induced the Mhar to set his family at liberty; and for this act of kindness he engaged to bring Oomiah, Kristnajee, and Wittoo to him in four days. Each having pledged himself by a solemn oath to the performance of his promise, they separated. The Mhar, with his men, proceeded according to their arrangement to Pureenchy, in the full expectation that an opportunity would be given him to apprehend the before mentioned Naiks, and not suspecting the trick Bhojajee intended to play him; Bhojajee immediately communicated to Oomiah what had occurred, and it was soon settled between them that they should attack the party at Pureenchy. The Collector had given orders to the Police officers, &c. to support Seo Nack should he call on them for aid at any time; but unfortunately owing to a want of unanimity among them, his demand for assistance on this occasion was disregarded. On the night of the 22d of November, when two or three of Seo Nack's men were absent in the bazaar, and others were engaged in cooking, &c. the Ramoossies dashed in amongst them; the Mhar himself was terribly mangled, being shot in the knee, severely cut across the nose, nearly half his

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cheek being cut away, and his legs and arms covered with wounds. These were inflicted chiefly by Kristnajee Naik, Oomiah's youngest brother. Of the Mhar's party, one man was killed and five severely wounded.

In addition to the Poona horse, and Police of the district, two detachments of regular Infantry, of a hundred men each, were now employed against the Ramoossies. Oomiah and his friends generally concealed themselves in the Poorundur hills, occasionally crossing over to the Salpie range, and the hills near Bhore. The members of the Gang were in the habit of amusing themselves at night with singing and dancing; they had a lad with them from Waie desh who danced, and several among themselves were esteemed good ballad singers.

The Gang, after having plundered a Brahmun traveller South of the Neera, in the beginning of March 1827, of property to the value of three thousand rupees, proceeded to the Western Ghauts, and remained in the small vallies in the Syadry range. Oomiah had with him about sixty men, and in the month of May they descended into the Konkan, near the bottom of the Bhore Ghaut, on the Bombay road, where they fell in with some people conveying to Poona a great quantity of silks and satins, of considerable value, which the Ramoossies immediately seized. Several rolls of silk fell to the lot of each man. Again, on the 10th of June, in the vicinity of the same place, they stopped some people employed by the bankers at Poona, and carried off 3,100 rupees. Partly to dispose of their plunder and also to visit their families, as the rainy season was approaching, they returned to the Poorundur hills. Finding that the Poorundur Kolies in the pay of Government were disposed to act zealously against the Gang, a portion of the Ramoossies attacked the Kolies in their village of Bhyr Warry, on the night of the 6th of June. The Kolies defended themselves resolutely; they had one man killed and four wounded. For the convenience of obtaining food, &c. the Gang now separated into several small parties. On the 1st of July Oomiah with thirteen of his followers were discovered in a small ravine near Pureenchy; and some horsemen stationed there,

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accompanied by the inhabitants of several small villages, proceeded to attack the Gang. Oomiah with his men cautiously kept along the hills, so that neither the horsemen nor villagers could make any impression on the party. Yet Oomiah's men contrived to be more active, for they killed one of the villagers. This disposition on the part of the inhabitants to aid the troops, by acting against the Gang, caused some uneasiness to the Ramoossies. Oomiah however soon determined on what he should do in consequence. Aware that the people of the country would prefer remaining neuter, to incurring the risk of having their property destroyed during the time he was playing his game, he therefore proceeded on the same night to Pureenchy, and burnt the houses of those persons who had made themselves obnoxious to him by their conduct.

About ten days after the above mentioned occurrence, Oomiah with ten of his followers being in the deep ravine near Khamrah northwest of Poorundur, was suddenly taken extremely ill. In the course of the day, a small Detachment of horse and foot approached close to the spot where he lay concealed among the bushes. When these had retired to some distance, the Ramoossies moved to Khet Koullah, Oomiah having been transported thence in a blanket. He was now in such agony, that he was convinced that death must immediately ensue. He gave directions that the Brahmun Mookaseder of the village should be sent for; and upon the arrival of this man, a decoction of some leaves was prepared and administered to him. The medicine gave him great and immediate relief; he did not however recover his usual health and strength for upwards of two months. The Gang passed several weeks during the rains in the caves of some of the dilapidated hill forts in Waiedesh; and as they frequently issued forth from their hiding places to plunder, a proclamation was issued offering rewards for the apprehension of the following Naiks:

Oomiah,....	Rs 1,200	Pudoojee...	Rs 500
Kristnajee,.	„ 1,000	Bhoany,....	„ 200
Pandoo,...	„ 800	Bhojajee,..	„ 200

Upon the termination of the Monsoon, Oomiah determined on following up with greater vigour the system he had

been so long pursuing, in the hope that Government would deem it the best plan to conciliate the Ramoossies and give them employment, as at this time many of the discharged and discontented soldiery were moving about the country seeking for service, and might be induced to join the insurgents. Khristnajee and Witto Naik proceeded to Kolapoor early in September, as the Rajah at the time was in arms, and resolved on opposing the British authority. The Ramoossies were well received at Kolapoor, and each presented with an honorary dress. They suggested to the Rajah his holding out against the troops advancing to Kolapoor, and that the Ramoossies would endeavour to cause a diversion in his favour by striking a blow at Poona, and otherwise harassing the Government, so as to compel them ultimately to grant better terms to all parties.

On the 9th of October the Koley Naik, Bulwunt, Row, havring received intelligence of the Gang being in the hills near Sakoordy, detached a party of Sebundies to Pureenchy to act in concert with the party immediately under his own direction about to advance from Sassoor. When Bulwunt Row reached Sakoordy, a quarrel arose between one of his men and some of the inhabitants; the latter were determined to lodge a complaint before the Kamavisdar of Sassoor against the sepoy. They had proceeded about two of miles, when Bulwunt Row persuaded them to sit down, in the hope of being able to pacify them; just at this moment, a body of armed men were observed emerging from the hills about a mile distant. The Koley concluded that they must be his own men, who had been directed to move by Pureenchy; they were not however kept long in suspense. Greatly to Bulwunt Row's terror, (for he had not above fifteen men with him, the others having gone to an adjoining village,) he heard the Ramoossie's Naiks calling out to him to halt till they should come up with him; the people of Sakoordy immediately fled to their village. The Koley Naik took the route of Belsur, making all possible speed to enable him to save himself and men, by taking possession of a flat-roofed temple well calculated for a place of defence: two of their party were however cut down by the Ramoossies be-

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fore they could gain the temple. The Gang now called on the inhabitants of Belsur to deliver up to them the rascally Kolies; and it was after much entreaty that they succeedea in get ting the Ramoossies to quit the place. The latter returned to Sakoordy, and demanded a contribution of two hundred rupees from the Patell, telling him that he should be cruelly punished, unless the demand was complied with. Some horsemen sent from Sassoor to support Bulwunt Row, proceeded from Belsur to Sakoordy late in the afternoon, where they found the Ramoossies in a position so strong that no hope was entertained that an attack upon them would be successful. The Gang a few days afterwards compelled the Sakoordy Patell, &c. to pay them the contribution of two hundred rupees. The Ramoossy Naiks at this time, commenced issuing orders to the head men of the surrounding villages to pay them a certain portion of the revenue of their respective villages. I have in my possession copies of several of these orders. They tell the people that should they not forward the money, "that stones * will be placed on on their loins;" that neither pity or remorse will prevent their taking the money; that no respect or consideration will be shown to them who refuse it, and that every one make ing an outcry about the matter shall be put to death, and their houses burnt to ashes and dust.

Sassoor was the head village of that district, and a detachment was stationed there. Notwithstanding this, the chiefs of the Gang had the effrontery to send an order to the place. It was of course disregarded, yet they repeated it three times. The following is a copy of this document.

"From the Camp of the respectable Oomiah Naik and Bhojajee Naik of the Fort of Poorundur. To the heads of departments of the town of Sasoor, the principal town of the district Soor Sun, 1236, (the Arabic year.) The aforesaid

* Not unfrequently, when a poor man (especially such as were reckoned troublesome) declined paying his share of revenue, he was placed in charge of a peon, who took him into the open air, and made him bend himself nearly double, and a stone was placed on his back. He was kept in this position till he agreed to the terms required of him. This vile system has now been abolished under the British rule, although I have seen it had recourse to, not many years ago. Sometimes native bankers exercised this power in recovering their often unjust debts.

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town, on account of a contribution of six thousand rupees, is quickly to collect and keep in deposit this amount. You are not to permit the Soobah (the Mumletdar) to collect any part, (money.) If you will allow one pyse (a copper coin) to be given to the English, make sure of the inhabitants being punished by us. We shall fire the town and reduce it to ashes and dust. Make certain of this: therefore be quick and keep the money ready in deposit. Be this known to you."

In this manner did they demand payment from all the villages in the Southern quarter of the Poona collectorate, to the amount of 13,784 rupees: they did not however realise much above 5,000 rupees. They levied contributions likewise in the Northern boundary of the Satara territory, and in the Punt Suchew's districts.

Although many of the Patells and farmers received occasionally rough treatment at the hands of the members of the Gang, when collecting this money, yet it gave many opportunities to the Koolkurnies and Patells to falsify the village records, by inserting larger sums than they actually paid to the Gang; the latter also in general acted on the principle of granting receipts occasionally for greater sums than they received. This undoubtedly was intended as a stimulus, to induce the Patells the more readily to comply with their demands. By the continuation of such a system of misrule, the heads of villagers expected to be gainers. It recalled to the recollection of many the period of former disturbances, which produced a favourable harvest to the subordinates employed in the fiscal departments.

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CHAPTER X.

Oomiah, determined to punish the Kolies, proceeds to Bhyre Waray, burns the village to the ground, and prohibits any assistance being afforded to the miserable families.—Oomiah's endeavours to get the people to salute him by title of Rajah.—Skirmish, with a detail of the Extra Battalion and a sepoy killed near Garaday.—A detachment from Jejoory surprise the Gang in the hills near Sakoordy, but the detachment retires to Jejoory.—The Gang proceed to the Syadry range of mountains.—They plunder some sepoys.—The Gang have a fight with a detachment near Sonapoor, and two Ramoossies are killed.—Bulwunt Row Koley tries to surprise Bhojajee Naik.—Some account of Bhojajee.—He rejoins Oomiah after having exchanged a few shots with the detachment at Keekvy.—Captain Davies follows the Bund to Koary.—They proceed Westward and descend into the Konkan.—They seize a Havildar and four sepoys and murder three of the latter.—They have a skirmish with the troops at Oomardy.

As the Poorundur Kolies continued stanch in the discharge of their duty, and Oomiah had failed in every attempt to win them over to his cause, he paid them another visit at Bhyrewara, early in November, and burned the village to the ground. He on this occasion addressed a proclamation to the inhabitants of the district, calling on them at their peril, not to afford any protection to the wives and children of such persons as joined the Kolies, (to act against the Ramoossies;) and that all who should be found to have disobeyed his orders should be put to death.

A considerable force was employed at this period in the Kolapoor country; without doubt Oomiah's ultimate object in thus plundering and levying contributions, and in promoting the Rajah's cause, was to render his own character and reputation more prominent, and to attract more general attention on himself. He made an effort about this time to exact from the inhabitants some of the respect and attentions they are accustomed to exhibit in paying homage to their Rajahs; and he endeavoured to induce his followers and the lower orders to salute him by that title.

On the morning of the 9th of November the Gang were seen near a small village in the hills west of Garaday, and seven

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miles from Sassoor. Upon this intelligence reaching the latter place, a Naik's party of Captain Davies' Extra Battalion stationed there, marched with a few horsemen in search of them. When passing the village of Garaday the Patell and some of the inhabitants joined the detachment. About sunset, just as they had approached close to the hamlet in the hills, the Gang showed themselves on a neighbouring hill; they called out to the detachment; asking them where they were going, and what they wanted, at the same time blowing their horns; they afterwards began shouting and giving utterance to the most abusive language, and then commenced advancing rapidly towards the detachment. The latter and the villagers put to the right about, and made for the villages of Garaday, fighting as they retreated. The Gang separated into two divisions and exerted themselve, but unsuccessfully, to cut off the retreating detachment. The old Patell, completely exhausted from fatigue and fright, throw himself down in a field of corn, and the Gang passed him unperceived, but a sepoy of the Exra Battalion, who had taken post behind a tree close to a wall, was not so fortunate. Bhojajee Naik and Essoo Neekary observed him and cut him to pieces. The sepoys proceeded rapidly to the Patell's house, where there was much grief and confusion, when it was discovered that the Patell himself was missing. The Ramoossies being of opinion that it would not be judicious on their part to approach the detachment now under cover, they took up therefore a position in a mangoe grove South of the village; yet being anxious to alarm and annoy the parties as much as possible, they presently moved round the place, and approaching the house occupied by the detachment, (which was a large building two stories high,) they set fire to it; with the exception of the Patell's daughter-in-law, who was most unfortunately burnt in the flames, the sepoys and the rest of the inmates effected their escape into an adjoining dwelling.

The Gang continued to more about the Poorundur hills, apparently caring little for the numerous detachments posted over the country for the purpose of opposing and subduing them. On the 18th November a Jumadar stationed at Jejoory with a strong detachment of Infantry and ten horsemen, ob-

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tained information of Oomiah being in the hills near Sakoordy. The detachment marched, accompanied by a number of the inhabitants, to attack the Gang. The latter were completely taken by surprise; for when the detachment ascended the hill, many of the Ramoossies were sleeping, and others bathing. No sooner however had they discovered the sepoys than they blew their horns, got ready their arms, and sent forth shouts of defiance to the detachment. The Gang consisted of eighty men on this day. They now formed three divisions, one remaining in front of the detachment, and the other two divisions made a demonstration (by a flank movement) of surrounding it. With horrid yells, shouting, and screaming their usual war cry of Ell kote, Ell kote, * they advanced at a quick pace on the detachment, which by this time having expended much of their ammunition, deemed it most prudent to retire towards Jejoory. When they had descended into the plain, and continued fighting as they retreated, Kristnajee Naik, and Wittoo Naik, with twenty men, made a vain effort by a flank movement to cut off their retreat to Jejoory, while the main body under Oomiah, kept pressing on their rear. It is very singular that notwithstanding the length of time they continued skirmishing with each other, that no individual on either side was hurt. On the evening of this day, Oomiah dispatched his friend Bhojajee Naik, and two other Ramoossies, in the direction of Baramutty and into Phultun desh, to collect more followers, that they might be enabled to carry on operations on a more extended scale than they hitherto had done ; whilst the Gang moved Westward in the direction of Singhur, and afterwards to the Syadry mountains, where they met and plundered some sepoys going to Hindoostan on leave, and then returned to Sonapoor. They were in the vicinity of this place on the 3d December, when a party of 25 Infantry and the same number of horsemen reached the village in search of them. One of the Ramoossies of the village came to Oomiah and informed him of the arrival of the detachment, and of their

* Ell kote is a term applied to Khundobah, signifying seventy millions, the supposed number of the army of the demon Munny Mull, when he was vanquished by Martinda alias Khundoba.

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pressing the villagers to inform them where the Gang was to be found. Oomiah told the Ramoossy to say that his people were busy eating their breakfast, which they would soon finish, and that the villagers could then point them out to the sepoys. The detachment accordingly moved towards the hills, where the Bund was said to be, and here they were seen strongly posted. The detachment having divided into several parties, approached the Ramoossy position, and shortly afterwards they commenced firing on each other, and although they continued skirmishing for several hours, not a man was wounded on either side. The detachment finding that they could not force the Gang to quit the ground they occupied, the Duffadar commanding the horsemen suggested to the Havildar commanding the Infantry, that he should make a hurried movement to the rear, as if the sepoys were tired of the work, and had determined on retreating, and the Horse should make a similar movement with the view of inducing the Gang to quit their position to pursue them. The scheme partly succeeded; the Ramoossies instantly commenced shouting, and Oomiah with five of the boldest and most active of his friends, advanced along a low shoulder of the hill and descended into the plain, in the hope of overtaking some of the sepoys. The horsemen observing the Ramoossies, and considering them to be within their grasp, wheeled round and advanced as rapidly against them as the nature of the ground would admit of. The Gang, who still kept on the shoulder of the hill, seeing the horsemen advancing to charge their friends, called out to them to make for the hill, but the horsemen succeeded in spearing two of the Ramoossies. A horseman pressed Oomiah very closely, (he was not aware at the time it was Oomiah he was pursuing,) when the latter turned round, and threw a stone, which hit him (Bhadur Khan) in the chest and precipitated him to the ground. One of the two men that was killed was a nephew of Oomiah's; both of them were bold and active men, and not only Oomiah, but every member of the Gang bewailed their death, and the poignancy of their feelings was increased, by their seeing the horsemen cut off the heads of the two lifeless bodies, which

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they were anxious to exhibit to the Commanding Officer, as a proof of their success. They had not the means of carrying away the entire bodies, and as night was approaching, they feared the Gang would remove them, for they were still near them on the hill.

The Gang subsequently removed the bodies, and buried them a few koss from the place, and then Oomiah marched into the Mawils, levying contributions from all the villages he approached, whether belonging to the British or the Punt Suchew.

Bhojajee* Naik having in the meantime collected about

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* Bhojajee, is an extremely active, bold, rash, and sanguinary character, but is not a person well calculated to become the successful leader of a Gang. He does not possess the firmness, patience, prudence, and conciliatory qualifications requisite for such a situation, and is in other respects deficient in capacity. He was married to a cousin of Oomiah's, but being of an amorous disposition, and being enamoured of a Ramoosseen the wife of an acquaintance, he assassinated the husband. This woman has shown great attachment to Bhojajee. She and other female friends have frequently afforded him timely aid, when he has been in imminent danger. After he joined Oomiah in his plundering excursions, he became so turbulent and violent in his conduct, that Oomiah had great difficulty in controlling him. He appears however to have been sensible of his want of capacity for acting independently, and submitted quietly to Oomiah's directions; he subsequently became devotedly attached to him, Bhojajee being so active and daring in the skirmishes in which the Bund were engaged with troops or Police, many persons, and even some of the sepoys, have supposed that he possessed some magical powers, as they could not hit him when they fired at a distance of from forty to eighty paces. He during this time continued jumping about waving his large sword before him, and abusing the sepoys, and challenging them to advance nearer. At the period Oomiah was employed in the Police at Sakoordy, and when he paid a visit to the Magistrate at Poona, Bhojajee used always to accompany him, with a select party of their followers within a short distance of the place, and remained prepared to make a dash to rescue his chief, in case it might be considered necessary to put him under restraint. Since the first disturbance was settled in 1828, Bhojajee has never slept in his house, apprehensive of some act of treachery. He was in the habit of taking his morning and evening meals with his family, but invariably slept in the Sakoordy hills, always keeping ten or fifteen men with him. He is a capital marksman with his matchlock, and esteemed an expert swordsman; he is particularly fond of attacking tigers, whenever opportunity offers. His father was shot whilst engaged in killing a tiger. The tiger, when hunted, is very apt to take refuge from his pursuers in any small dense thicket in his vicinity, and is not at times easily driven from such shelter. The matchlock men in general surround the spot, and make a hideous noise, shouting and firing their matchlocks to force the animal to quit his retreat; and should he dash out furiously amongst them, (as I have seen some tigers do,) all of them level their guns, and in the confusion that takes place, the chances are, that they shoot some one of themselves instead of the tiger. Bhojajee has always declared that he will never surrender himself or submit to be taken alive, and that if he saw there was a prospect of his being overpowered and seized, that he would terminate his own existence.

Since writing this, Bhojajee, with his five friends the remnants of the Bund, has been surprised by Ram Singh, (who on one occasion surprised and nearly captured Oomiah,) with his party of Sibundies, and a few horsemen of the Hin-

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sixty men, of various tribes, was advancing to rejoin Oomiah with this new levy. Bulwunta Koley, had been latterly reinforced with a Havildar's party of Infantry, and having gained information of Bhojajee Naik's movements, he was anxious to intercept him if possible, and take his revenge for the rough treatment he had experienced from this Naik on former occasions. Bulwunta Koley, being aware that Bhojajee was somewhere in his neighbourhood, was in hopes that he would attempt to surprise him; and to give the Ramoossy greater expectations of success, the Koley directed his men to affect a more than usual degree of relaxation and negligence, and to pretend they were listening to some musicians, and much busied in cooking their victuals, as they had killed some sheep for an entertainment. A select party of men, were concealed in a house close to them, prepared to rush on the Ramoossies, should they advance to the attack. Bhojajee, however, moved off to the Westward, and Bulwunta Koley came up with him in the Noullaie Koorun, and from thence to the Kurry Puthar; they kept up a kind of running fight; this was on the 1st December. Bhojajee moved round, by the south side of the Poorundur hill, on the afternoon of the 3d; and when he was passing along the hills above Keekvy, he fired off several of his matchlocks by way of bravado, merely to let the detachment of the Extra Battalion, stationed at Keekvy know that he had arrived. The detachment, immediately upon discovering the Ramoossies, advanced towards them, and after a few shot had been exchanged between the parties, and the sepoys began to ascend the hill, Bhojajee and his men quickened their pace, and were soon lost sight of by the sepoys. It will be observed, that the skirmish at Sonapoor and at Keekvy took place on the same day. In the course of six days afterwards Bhojajee joined Oomiah, and they moved in a North Westerly direction towards the hill fort of Koarry. Oomiah has mentioned, that while he remained in the Poorundur district, the inhabitants used to convey to him

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doostan Rissallah. Bhojajee and one of his followers were overtaken and wounded by the horsemen, and they died during the night. The Ramoosies having previously been called on to surrender and give up their arms, their reply was, "Only with our lives."

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the earliest intelligence respecting the movements of the troops, but that when he was at a distance from Poorundur, he was in the habit of employing, four or five active men of the Bund to procure such necessary information.

His spies now communicated that Captain Davies was approaching from the Eastward in search of him. This induced Oomiah to halt, till Captain Davies came within one short march of him, and then he plunged into the jungles of the Ghauts, and descended into the Konkan, where he demanded contributions from the villages which he visited. Captain Davies, commanding the Extra Battalion, who is an active and extremely zealous officer, with the detachment of men of his own corps that was with him, was unceasing in his labours to overtake Oomiah and his gang; but unfortunately the Ramoossies were too successful in misleading him, by means of of the false information which they circulated. This was the case with the other detachments commanded by the European Officers, for they could never approach the Bund to strike a blow at them.

The Gang were about one hundred and forty in number on the 20th December, when near the small village of Wasoonda, about three koss from Jambool Para, in the Konkun, they seized a Havildar and four sepoys, who had come to this hamlet to obtain some information respecting them. They barbarously put to death three of the sepoys, as an act of retaliation for the loss of two of their body who were killed and beheaded by the horsemen three weeks before, at Sonapoor, although it must be recollected that the two men of the Gang fell during a skirmish, and in the latter case the sepoys had surrendered themselves without making the least resistance, or acting in any manner to excite any angry feelings on the part of the Ramoossies.

I received the following statement of this cruel proceeding, from several men who were present in the Gang at the time; and Oomiah himself acknowledged that it was a true account of the affair.

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The Bund were close to the small village of Wasoonda, and the following Naiks were present with the Gang under Oomiah, viz. Kristnajee, Bhojajee Pandoo, Wittoojee, Mhadeo, Essoo Neekary, Bhoany, Chota Pandoo, &c. Abcut four o'clock when they had finished their dinner, one of their party, who had proceeded for some purpose to the village, came running back to his friends to tell them that there was a detachment in the village. Upon receiving this information, the Bund immediately got ready, advanced and surrounded the hamlet, and perceiving a few sepoys only, they approached them and called on them to surrender themselves. The Havildar and four sepoys being of opinion that it would be useless to attempt to defend themselves against an attack from so large a body, judged it most prudent to deliver up their arms without making any opposition. They were then seized, and the Gang retired to some short distance from the place, driving the prisoners before them. The Patell of the village, not only from motives of humanity but from a dread of the consequences should the Gang lay violent hands on their prisoners, interested himself much in their behalf. He entreated Oomiah and the Naiks not to injure the sepoys, because they had surrendered themselves without the least resistance, and delivered up their arms as they had been directed; and urged, that if any violence should be offered to them, it would involve the villagers in much trouble, as Government would call them to account. The Ramoossies turned a deaf ear to the entreaties of the Patell, and he was seized and dragged along with the sepoys.

The members of the Gang now sat down to determine how they should dispose of their prisoners. During this trying period the sepoys, who had every reason to suppose that the Ramoossies intended to murder them, or to torture them in some horrid manner, begged them in the most earnest manner to spare their lives and to set them at liberty. With the view of exciting the sympathy of the Gang, and making a greater impression on their feelings, all the prisoners laid hold of the different Naiks' shoes with their teeth, and put grass into their

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mouths, indicating that they were on a footing with the beasts of the field, and devoid of the power of making any exertions to save themselves. The Havildar and a sepoy contrived to reach Oomiah; they threw their arms round him, and clinging to him, prayed of him, in the name of every thing dear to him in this world, to have mercy on them, and not to put them to death. These men most fortunately, by attaching themselves in such a determined manner to Oomiah, at last succeeded in prevailing on him to preserve their lives, while the others were doomed to suffer death. Two of these were handed over to two men of the Mang caste, from the Nizam's territories, who had been some time with the Bund; these men, cut the sepoys down, and afterwards beheaded them, but some of the Ramoossies did not scruple to lend an assisting hand on the occasion. During this interval the third sepoy endeavoured to excite the pity of the Naiks, but they forced him from them; when the Mangs were approaching to take him away for execution, the sepoy observed the Naiks fall back to avoid his clinging to them; this he considered a favourable opportunity to make his escape to the jungles, and which he attempted to accomplish. Ten or twelve Ramoossies followed him. All eyes were now directed to the sepoy and his pursuers; but Bhojajee Naik, uttering some abusive language, remarked that they were not gaining on him, and he consequently sprung on his legs and followed them. By the time they had reached to the distance of five hundred yards, Bhojajee had headed the Ramoossies, and in a short time came up with the sepoy, whom he cut down, and the Mangs were sent to cut his head off.

The Ramoossies having thus with the ferocity of a tiger glutted their revenge, Oomiah sent for a Brahmun, and ordered him to address a letter to the Governor, in which it was stated that he had fallen in with some sepoys, who had afterwards been killed (in action,) and that he had cut off their heads and forwarded them, knowing that heads would be acceptable, and that he therefore meant to send some more. He added a postscript to his letter, addressed to the different villages on the route to Sassoor, cautioning the inhabitants to be particular in transmitting the baskets to their destination, and that he would burn

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the village where they should be detained, and punish the inhabitants; the note was dated the 20th December, 1827.

The commission of this murderous act on the part of the Bund could scarcely have been expected, even from this licentious Gang; for the Ramoossies, although the most determined robbers, are not in general considered a blood-thirsty race, except under circumstances of peculiar excitement, and resistance to the attainment of the object of their desires. Probably their proceedings in this instance may be chiefly ascribed to the mistaken notions of the principles of honor and justice; it should however be remembered, that there were with Oomiah several persons of influence, viz. Bhojajee, Kristnajee, Wittoojee, Bhoany, and Mhadeo Naiks, men of bold, impetuous, and vindictive dispositions. It is quite evident that these men fell victims to unpitying revenge; the Halvildar and other sepoys were set at liberty two days afterwards.

The Gang now moved Southward, along the Western face of the Ghauts. When in the jungles near the village of Oomurdy, they were seen by a man who communicated the information to the Havildar's party posted in this village. The intelligence was made known to two other parties of the same strength, only two or three koss distant. These three parties being assembled at Oomurdy, advanced late in the afternoon to the spot where the Bund were said to be posted; they were soon discovered, and a skirmish commenced which lasted till some time after sunset, when the detachment retired to the village; no injury was sustained by either party. The Ramoossies called out, that the villagers must supply them with food. Upon this the Havildar directed all the inhabitants to withhold supplies from the Gang; but after it became dark Oomiah with half of his followers advanced close to the place, and declared that unless food was sent to them, they would not only set fire to the large building occupied by the sepoys, but that they would burn every house in the village to the ground. The people becoming alarmed by their threats, let all their cattle loose to prevent them being destroyed by the fire, and great confusion consequently prevailed in the place; the detachment retired from the village, and the Ramoossies obtained all they wanted.

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CHAPTER XI.

The amount of the rewards for the seizure of the Naiks increased.—The chiefs of the Bund accuse persons high in the service of Government of having urged them to plunder.—They think it desirable to secure terms for themselves.—Alarmed at the idea of being betrayed by their followers, the Naiks consider it advisable to return to Poorundur, to disperse their followers, and to employ Kristnajee, &c. to obtain terms for them.—They ascend the Ghauts; are surprised by the Rajah's troops.—They encounter a detachment of the Extra Battalion.—The Gang disperse.—The agents commence their negotiations.—Anecdote of some gentlemen hog hunting, surprising Oomiah.—His narrow escape from the Satara horsemen.—Effects an accommodation with Government.—A pardon proclaimed, and after meeting the Officer commanding the detachment, he proceeds to reside at Sakoordy.

It so happened, that the very day on which the sepoys had been killed (the 20th December,) a proclamation had been issued by Government, calling on the members of the Gang to disperse, and offering a reward of five thousand rupees for the apprehension of Oomiah, and a sum of the same amount for the seizure of each of the Naiks Bhojajee, Essoo Neekary, and Pandoo.

For many months previous to this, the friends of the Ramoossy Naiks had been spreading reports, in a secret manner, that the chiefs of the Gang were not to blame so much as their conduct and proceedings would imply; that the principal instigators of the disturbance were residents in Poona; and moreover, that they were in the pay of Government, and that although the Ramoossies were driven to fight for their rights, that it was at the suggestion of others, (and these the confidential servants of Government,) that they had committed such excesses.

Oomiah and his friends were aware that Government would not willingly listen to the nature of the claims they were setting forth; and in order to obtain a hearing, it would be necessary for them to exert themselves more than usual; therefore, on this principle, they had been acting for the last two or three months.

The Naiks and their friends were satisfied in their own minds that Government had been teazed and harassed so much

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by their proceedings for several years past, besides the expense of keeping in the field the various corps that were now employed against them, that they would feel disposed to grant them the rights and dues they had been claiming; and further, that Government must be fully persuaded that all their efforts to apprehend Oomiah must prove unavailing, as the greatest exertions had already been made to put the Bund down, and these had not been attended with any success.

Under this impression, and as the disturbance in the Kolapoor district had been settled for the time, Oomiah thought the occasion favorable to try to obtain terms for himself by means of negociation, and that if he could effect this, it would add to the celebrity of his name, but on the contrary, if his scheme failed, it would be advisable to allow his followers to disperse, and for himself to remain quiet for a few months, at the expiration of which time he could, if he deemed it necessary, press his cause with more pertinacity on the notice of Government; and he proposed to assemble a select and more trustworthy body of followers, since at present the Gang consisted in a great measure of persons unknown to him and his friends. This circumstance caused them much serious consideration, for fear some of their followers might be tempted to seize any of them to obtain the reward, or communicate information to one of the detachments to effect the same purpose.

After weighing all these matters well, it was determined that the Gang should return to the Poorundur hills, when Oomiah meant to disperse his followers and to employ Kristnajee Naik and Wittoojee with his friends Naikoo of Mandur and Bhongoly, to arrange matters, if possible, with the Government, and he could not have made a better selection. They are all cunning and intelligent persons, and understood perfectly the nature of the duty they had to perform.

The Gang now ascended the Ghauts (28th December.) The day on which they came up, they saw several detachments scouring the jungles in search of them; in fact, the hill they occupied was at one time surrounded by different parties of sepoys, but these were not aware of course that the Gang were concealed in the jungles on the summit of the hill. Oomiah

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moved from hence towards the Hurdis Mawill, and a few days afterwards to the village of Mussoor. While the Gang were cooking their victuals late in the afternoon at this place, they were surprised by a party of the Rajah's troops. The members of the Gang picking up their arms and clothes, retired to a rising ground a few hundred yards distant, and when they had buckled on their armour, they advanced and skirmished some time with the Rajah's people, who subsequently retired, carrying away some copper pots that fell into their hands.

The Gang proceeded from thence in a South East direction, and on the evening of the 8th January they encountered Moorarjee Naik and his Sibundies with a detachment of the Extra Battalion under Ambojee Havildar. As it was getting late, the Ramoossies called out to the detachment that they had no wish to fight them, so that it would be better for both parties not to engage. Two muskets were fired by the men of the detachment, and the Gang continued their march.

When they reached the Poorunder hills, Bhojajee Naik went with the main body of the Gang to the banks of the Neera, and directed them to go to the Mhadeo hills, South East of Phultun. Those who were inhabitants of the villages near Poorundur, concealed themselves in the country East and North of Jejoory. Oomiah kept Bhojajee, a Waggiah named Kundoo, and two Ramoossies with himself. Kristnajee and Wittoojee proceeded to open a communication through their friends with a Rissaldar of the Poona Horse. It may be stated, that before the Gang were dispersed, they were informed that in the event of Government not complying with the demands of Oomiah, he would require them to reassemble in the hills near Bhongoly at the expiration of three months. Many of these would have been glad to rejoin him again, for they had realized forty or fifty rupees each in the course of a few months, whilst others of them were much alarmed at the connection they had formed, owing to the criminality attached to the party from having put the sepoys to death.* Oomiah

* Early in the month of February, Oomiah moved to the Allundy hills to pass some time there. One morning when he was concealed with two of his friends in a small thicket of prickly-pear bushes, (Coctus Tuna Indica,) the

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now received communication from Kristnajee Naik to the effect that they had every prospect of bringing matters to an amicable termination; that the obstacles they anticipated of course stood in their way, but they had hopes of overcoming them all in the course of a few weeks. Oomiah resolved on proceeding more to the Eastward and along the banks of the Neera, thinking that he would incur less risk of being disturbed in that direction. He was greatly deceived in the opinion he had thus formed, for one day when in a koorun (a meadow) in the neighbourhood of the village of Sonegaum, he narrowly escaped being seized by a body of the Rajah's horsemen, who had searched a large portion of the koorun, when the majority of the party wished to return to the village, as it was becoming warm, and they were in want of refreshment. Some of them wished to prosecute the search, while others remarked, that wherever there was any grass and bushes they had explored all; and that every body might see that no suspicious looking ground remained to be examined. Fortunately for Oomiah and his friends, the horsemen wheeled round and quitted the place; during this time the Ramoossies were within a few hundred yards of the party, lying in some grass not above eight or ten inches in height, so that they must have been discovered had the horsemen advanced only a few paces further—and as all around was a bare plain, they could not possibly have effected their escape.

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other two having gone on some business to the adjoining village, he observed at the distance of a mile and a half a crowd of people with several horsemen. He was anxious that his two absent friends should join him, suspecting that the crowd he saw was a detachment that might have obtained some information concerning him, and that they meant to search the hills, and try to surround him, for they appeared to be moving towards him, and as he was at the bottom of the hills, he began to look out for the best way by which to retire to the summit. The horsemen on a sudden were in rapid motion, and seemingly making for the hills, so that Oomiah and his friends were on the point of quitting their present hiding place to ascend and cross to the opposite side of the range, when he looked again to see what progress they were making; he remarked that the horsemen were riding at speed in all directions, as if for amusement. Three appeared to be riding towards him, and the Ramoossies were just on the point of escaping under cover of an adjoining ravine, when Oomiah told his friends he had discovered that the reason of the horsemen riding at such speed was, that they were pursuing a wild hog, and that they must be some of the gentlemen come from Poona on a hunting excursion, and that consequently there was no further occasion for their alarm, as these gentlemen would not trouble themselves about them. Oomiah remained quiet where he was, and he declared that one of the gentlemen speared the hog within sixty yards of the bush in which he was sitting.

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Towards the middle of May, some arrangements were made, although Government in the first instance was much disinclined to enter into measures of accommodation with the Naiks. Upon being made acquainted with the nature of the communications made by them, a pardon was proclaimed ultimately to Oomiah and all his followers for their past offences, with the exception of the murder of the sepoys on the 20th December, 1827. This affair was to be fully investigated, and the persons who committed the act, or by whose directions it had been committed, were to be punished in the event of their being proved guilty. Oomiah and all his friends now prepared themselves for the interview that was to take place with the Officer commanding the detachment. The Ramoossies adopted all necessary precautions to guard against treachery which they affected to apprehend. A number of Zumeendars (Patells, &c.) were employed to remove all cause of suspicions on the part of Oomiah, and he having assembled about one hundred and fifty men (Koonbies, Ramoossies &c. &c.) and procured the Aftabgeers belonging to the temple of the god Khundobah on the Khurry Puthar, horns, (or trumpets,) and other insignias of state, posted himself and followers on the hills two miles South of Sassoor. On the 21st of May, the Officer commanding the Horse, accompanied by his Rissalldar and two horsemen, proceeded to meet the Ramoossy chief, who descended from the hill, surrounded by a number of his friends, and advanced a short way to meet them, when the orders of Government respecting his pardon were communicated. After hearing the substance of the proclamation, Oomiah ascended the hill to join his followers, and Bhojajee Naik proceeded to Sakoordy with about seventy men, where he was joined by Oomiah in the course of four or five days. They seemed still to dread some act of treachery on the part of Government, as they were not satisfied with the conditional pardon which was offered. Oomiah's good fortune however still attended him throughout, for in the course of time he even succeeded in overcoming this last difficulty.

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CHAPTER XII.

Observations respecting the proceedings that resulted from Oomiah and the Naiks accusing Dhoondoo Punt of having shared plundered property with them.—The Ramoossy Naiks employed to seize some robbers in the Mawills.—Government present Oomiah with a chour of land (120 begahs) in enam.—The number of men he is to employ is fixed, and their pay.—He gains confidence, and is disposed to indulge in his predatory habits.—Many idle and needy persons resort to Sakoordy.—Oomiah supplies them with grain.—He begins to investigate and decide complaints, and fining the persons concerned, adopts measures to prevent his proceedings becoming known. —Places those who object to his proceedings under restraint.—He pays a visit to the Rajah of Satara, who presents him with a turban and dress.—The Kykaries.—They commit a robbery and are seized; Oomiah employs them at Sakoordy.—They plunder a house at Pinggory; the robbery traced; proceedings inconsequence.—A Goassyne merchant plundered at Lonud.—The Kykaries proceed to Moreshwur and plunder two houses.—They plunder a house at Belsur.—Oomiah pays the Magistrate of Poona a visit.—The pay of his establishment increased.—The Ramoossies plunder a banker at Kallian They plunder a banker's property near Chouk.—They plunder a rich native going to Kolapoor.

Regarding the measures that were pursued in relation to the terms and pardon that were granted to Oomiah and his followers on this occasion, it is not my intention to say much, being unacquainted with the particulars. Although I have heard much from the natives on the subject, I shall only observe, that the trial of Dhoondoo Punt, the principal Brahmun in the office of the Collector and Magistrate of Poona, whom the Ramoossy Naiks accused of exciting and urging them to continue the late disturbance, and of sharing with them the profits arising from the contributions they levied from the inhabitants, led to the most violent disputes between the different gentlemen who conceived themselves more or less connected with the proceedings that had taken place, the one party positively asserting, that the Brahmun was guilty, and clearly proved to be so; while the opposite party as stoutly affirmed his innocence, and that his condemnation was brought about by suborned testimony.*

Some robberies having been committed in the Mawills, Krist-

* I understand that Dhoondoo Punt, who was tried before the session Judge of Poona, was sentenced to suffer death, but Government commuted the punishment

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najeee and Wittoo Naik with some other Ramoossies were sent by Oomiah into that part of the district to seize the plunderers. The Naiks succeeded in seizing several of them, and after this service they returned to Sakoordy, and Oomiah had a chour (120 begahs) of land bestowed on him by Government in enam, and on the 17th January 1829, his pay was settled as follows, by Mr. Mills, the Acting Collector of Poona: Oomiah was to receive thirty rupees, Bhojajee twenty-five, five Naiks at twelve rupees, one Karkoon at ten, and seventy-two men at five rupees per month.

Oomiah (until about this time) had considerable suspicion with respect to the proceedings of Government towards him, still fearing that some treacherous measures were contemplated, and that he should be treated in the same manner that many of his tribe had been before him, by the former rulers of the country. He however gained confidence now that the pay of his Police Establishment was settled, and was satisfied reliance might be placed with perfect safety in the faith of the British Government. He accordingly resolved on manœuvering so as to keep clear of all imminent danger, but at the same time to indulge in his old habits.

It is to be recollected he had been intrusted with the peace of the district, and with the lives and property of the inhabitants, but we shall presently see what was the flagitious line of conduct which he chose to follow, and the distress and injury he caused to many of the inhabitants from having been armed with authority as he now was at Sakoordy.

A considerable number of the unemployed and discharged soldiery of the country, and other needy persons, resorted now to Sakoordy, and Oomiah supplied them with grain for their subsistence. Many of these remained with him not only for days, but weeks and months, in the hope of getting employment through his favor. About the same time, Oomiah began to listen to and investigate complaints made to him

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to imprisonment for life, and he died in confinement about the time it had been finally resolved to employ the troops to disperse the large body of armed men Oomiah was assembling at Sakoordy, near Jejoory, in the month of January, 1831.

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by some of the inhabitants, it mattered not what the subject of complaint was, whether on account of property stolen, or connected with quarrels of a domestic nature. All these matters he, with the assistance of some unprincipled persons who found it profitable to reside near him, settled in a summary manner. Koonbies, Ramoossies, Mhars, Mangs, and other persons of low caste, appeared before his tribunal for the redress of their grievances, and when they did not present themselves, on the circumstance of their complaint becoming known to him, they were in general summoned to Sakoordy: these people frequently came from the distance of fifteen, twenty-five, and thirty miles.

The complainants almost unvariably paid a small bribe to Oomiah, or to those around him, to insure a speedy and favorable decision of their case; and after the trial was over, he was accustomed to fine the defendants a rupee or two, according to their means of payment. Sometimes he has levied five and ten rupees, and on several occasions as many as thirty and even sixty, and invariably exacted payment in grain. A decree was then granted to the parties; but the precaution was adopted, of taking a paper from the defendant, in which he declared that he was satisfied with the decision, and that he would never appeal to any of the Government authorities against the mode in which the business had been arranged. Oomiah moreover informed the parties, that if they acted contrary to their promise, they must abide by the consequence, for that they might rest assured of having their houses burnt, or some severe punishment inflicted on them.

It was customary for him to place under restraint such persons as resisted, or even evinced a disinclination, to abide by his judgment. In this way they were detained for several days, sometimes for a fortnight and even longer; and if deemed necessary, they were prevented going beyond the limits of the guard to eat their meals. In fact it may be said that the magisterial duties of the district around Jejoory, and part of the Indapoor Pergunna, were thus usurped by Oomiah.

The Rajah of Satara visited the fort of Singhur about the middle of the month of February 1829; on his return from

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thence he halted at the village of Nussrapoor, a few miles from Poorundur. Oomiah proceeded to Nussrapoor, and having been admitted to an interview with the Rajah, he submitted some of his sunnuds* for His Highness's inspection; upon which Oomiah was informed, that if he had any claims within the Satara territory, they should be investigated, and should be restored to him, provided they were satisfactorily established. The Rajah happened to observe that Oomiah did not wear a turban, but merely had a kerchief on his head. He now mentioned to His Highness the circumstance of the vow of his cousin Raggoo (as before explained.) The Rajah seemed pleased with his explanation, and presented him with a turban and dress.

On the 2d of April a Gang of Kykaries* plundered a coppersmith's house at Shikrapoor, a village twenty miles North of Poona. The following morning the Shikrapoor Ramoossies traced the Gang to Loony, and succeeded in seizing one of them, with some of the stolen property. Oomiah's brother, Kristnajee, was in the neighbourhood; he came and took charge of the prisoner, and proceeded with him to Shikrapoor, where the property was identified, and the necessary depositions taken, upon which Kristnajee proceeded with him to Sakoordy. Oomiah obtained information from this prisoner which led to the apprehension of all the rest of the party. He placed them all in confinement, and after some days extorted a fine of four hundred rupees from them. Oomiah was accustomed to tell the owner of the property, that he was preparing the case in order to hand the robbers over to the Magistrate at Poona; he evidently however had no intention of acting up to his promise, for it appeared to him that these were a description of active, daring, and cunning rogues, whose

* Credentials, deeds, grants, diplomas.

† These Kykaries had gone to Shikrapoor to capture, if possible, forty thousand rupees which some bankers at Ahmednuggur had forwarded to Poona; but they found the escort on the alert, and strong; they consequently retired, and proceeded to a coppersmith's house, which they plundered.

The Kykaries are of a low caste, their profession is basket making, they lead a nomadic life, and frequently commit robberies. A few of them have become permanent residents both at Poona and Satara. To judge from their language, I am inclined to think, they must have come originally from the Karnatik or Mysore.

services he could turn in a very advantageous manner to his own account. He therefore prevailed on them to reside at Sakoordy, ostensibly for the purpose of following their trade of basket making. Oomiah kept the stolen articles for his own use which they had plundered at Sikrapoor, the owners not daring to make any representation to the Magistrate on the subject.

On the 28th of June, Oomiah sent these Kykaries to plunder the houses of two Brahmuns at the small village of Pinggory in the hills South of Sakoordy. They secured gold and silver ornaments, with some clothes, altogether worth upwards of one thousand seven hundred rupees. The footsteps of the Gang were traced the next morning into the boundary of the village of Sakoordy, and the Patell of Sakoordy was called on to deliver up the robbers, if he could not prove that they had passed beyond the limits of his village. The Patell consulted Oomiah as to what he should do: the latter demurred, consequently the Brahmuns went to Poona and stated the whole affair to the Magistrate.

The inhabitants of Sakoordy were now informed, that unless they could prove that the robbers had quitted the boundary of their village, they must, according to the long established usage of the country, become responsible to the owners of the property for the value of the same; and Oomiah, whose duty it was to apprehend such delinquents, was directed to set diligently to work to seize them, or to recover the property. The villagers of Sakoordy entered into an agreement to make good the loss within the space of fifteen days, or to seize the robbers, and all returned from Poona to their village.

After a few days had elapsed, Oomiah sent a sepoy for the two Brahmuns and the Patell of Pinggory; and as they had been detained all day, they represented that in consequence of fasting so long they wished to return to their houses, which they were permitted to do. Being frequently annoyed and harassed in this manner, and obliged to feed the sepoys who came to summons them, they began to think it was hopeless to expect to receive anything from Oomiah, and they listened the more

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readily to his proposals in order to get rid of the trouble he unceasingly caused them. They therefore granted a receipt in full of all demands against the villagers of Sakoordy, and they were then permitted to rest at peace: they had however been previously warned against making any complaint to the Magistrate, and threats were held out that their families would have cause to regret it all the days of their lives if they did so.

A Goossyne merchant was proceeding from Poona to the Karnatik with a large quantity of valuable clothes, and two days after he had passed Jejoory (the 14th of July, 1829) Oomiah detached fifteen Hetkurries and twenty Ramoossies in pursuit of him. This Gang reached Lonud, South of the Neera bridge, at midnight; they instantly plundered the merchant of his property; clothes to the value of three thousand rupees were carried off. When the Gang had reached the banks of the Neera on their return, they sat down to refresh themselves; as they were about to recommence their journey, some one of the party struck his foot against something that sounded like metal, and which on examination was found to be a small brass box, but empty. No one however would acknowledge having ever seen it before, although it was conjectured that it was part of the Goossyne's property, and that some one of the party must have helped himself to its contents. They carried the box with them, thinking that upon their reaching Sakoordy the thief, whoever he was, would be detected when they arrived. Oomiah and Bhojajee proceeded to a ravine in the hills, and the whole party were searched. To the astonishment of all, each of them took a solemn oath that he had never seen the brass box before, nor did he know anything regarding its contents. A piece of cloth was now presented to each of the party, and in the evening the rest was taken to Oomiah's house.

The Gang were tracked to near Walla by the Lonud people,* but no further: in fact the Ramoossies of this place were afraid to carry forward the footsteps to Oomiah's village. The Goossyne, however, repaired to Sakoordy and called on Oomiah to apprehend the robbers. He mentioned that the brass box that

* Three of the Ramoossies of Lonud were wounded in defending this property.

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he had lost contained a few gold ornaments, some pearls, and a small diamond worth seven hundred rupees. The merchant's appeal to Oomiah was in vain.

Oomiah detached his Kykaries to Moregown or Moreshwur, on the night of the 31st July; they plundered two Brahmun's houses in that village, carrying off gold and silver ornaments from one house worth nine hundred and seventy three-rupees, and from the other, articles of the same description valued at two hundred and forty-six rupees.

Again, on the night of the 4th August, the Kykaries plundered a merchant's house at Belsur, near Sakoordy, of clothes valued at three hundred and forty-six rupees, which they handed over to their master.

On the 22d of August Oomiah was sent for by the Collectors and he proceeded to Poona to pay his first visit to Captain Robertson, who had been absent a considerable length of time on sick certificate.

Oomiah was informed that his pay and that of his followers was increased, and their number augmented from the 31st of August, 1829. He was to receive forty rupees a month, Bhojajee thirty, ten Naiks at twenty rupees each, a Karkoon at ten, and one hundred and twenty-two Sibundies at six rupees each. Oomiah and his Naiks were on this occasion presented with clothes to the value of two hundred rupees. He expressed at the time, a great desire to have some copperplate deeds restored to him which had been taken from him.

In the month of October, Oujy Naik of Oondry (a small village about four miles Southeast of Poona) having gained intelligence that a native banker of Kullian in the Konkan, distant seventy miles from Poona, kept a large sum of money in his house, started with a Bund of Ramoossies for Kallian, and on the evening of the 27th carried off twenty-nine thousand, one hundred and fifty-four rupees. A few days after his return to Oondry, Oujy and several of his relations rode to Sakoordy and presented Oomiah with two thousand rupees, being the share he was entitled to of the plunder. This money was taken by Kristnajee to Bhewndy; the man who carried it

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groaning under the weight. I mention this, as Oujy was seized last year, tried at Tanna near Bombay for being concerned in the Kullian robbery, but was acquitted and sent back to Poona.

A Ramoossy brought information communicated by a Brahmun to Oomiah, that a considerable sum of money was about to be sent by a Poona banker to his agents in Bombay, and that an escort of ten or twelve men would accompany the treasure.

Oomiah expressed a great anxiety to get this money into his possession, and prepared a detachment for the purpose of capturing it.

Suggun Bhow Hetkurry, with twelve of his men and a party of Ramoossies from Sakoordy, being joined by ten from Raak and ten from Oondry, proceeded with all secrecy and rapidity to a place beyond Chouk, ten miles from Panwell; and about nine o'clock in the morning of the 29th of November, 1829, when the treasure party arrived at the spot near which the Gang were lying concealed, the latter rushed on the escort and cut several of them down. The Ramoossies instantly unloaded the tattoos, and moved off with the booty; they proceeded to a hill only a few miles distant, and halted to rest themselves in a well sheltered ravine, at a short distance from a cowherd's house. This cowherd had observed the Ramoossies, and went to Chouk and gave information to a Subadar of the 17th Regiment, who was posted there with a small detachment. The Ramoossies not suspecting any danger, and being fatigued, remained in the ravine without fear; and as the money was packed in large bags, they determined before proceeding on their march to make an equal division of it, that they might carry it home with greater facility; on this account, they had emptied out a considerable portion of it on a kumly, and were busy counting the amount by giving five rupees at a time to each man, when very unexpectedly they were assailed by a round of musketry from the detachment. Several of the most active Ramoossies seized the unopened bags and fled, pursued by the sepoys. The jungle was so dense, and they were so much below the sepoys, that none of them were injured by the fire of the detachment. The Subadar found about four thousand

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seven hundred rupees, which the Ramoossies were constrained to leave behind them when they were surprised. The Gang upon reaching Sakoordy, delivered over upwards of six thousand rupees to Oomiah.

To Suggun Bhow and another Hetkurry he gave twenty rupees each, besides a silver ornamental chain to wear on their ancle. To the Raak Ramoossies he gave five hundred rupees, and an equal sum was declared to belong to the Oondry Ramoossies; Oomiah however said, that as the latter still owed him five hundred rupees on account of the balance of his share of the Kullian plunder, he should retain the five hundred rupees allotted now to them. In the hurry of their flight six of the Hetkurries left their muskets resting against some trees; Oomiah consequently gave to each of these men six rupees, giving strict injunctions to them not to mention the loss of their arms, as he feared they might be recognised.

A banker named Baboodeo Tokykur on his way from Poona on a pilgrimage to Kolapoor, having all his family with him, and an escort of ten Sibundies, halted at the village of Tambah a few miles from Salpie. Oomiah having had previous notice of this man's movements, had prepared a detachment of his men to plunder him when he had crossed the Neera. Accordingly on the night of the 24th January, 1830, the Gang, composed of twelve Hetkarries, and nearly thirty Ramoossies, advanced to Tambah, attacked and forced the merchant's people to seek safety in flight. The women of the family were plundered of their gold and silver ornaments and clothes; a number of copper pots were also carried off. When the Gang returned to Sakoordy, both Oomiah and Bhojajee were much disappointed at their want of success, and became angry on the occasion with the whole party, telling them that they must have concealed the articles of value. Oomiah made them take a solemn oath on the Beil Bhundar, that their statement was true; and then showed to some of them a list of the articles which the banker had with him, mentioning the quality and value of each. Oomiah observed that they were particularly unfortunate, at all events that they ought to have secured

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five or six hundred rupees worth of ornaments, whereas they only brought some copper pots and clothes, that might be valued at nearly three hundred rupees. The Naiks employed had concealed the gold ornaments. The banker's loss, and that of his women, amounted to three thousand rupees, and his followers lost property to the value of three hundred rupees.

CHAPTER XIII.

Oomiah begins to claim rights in the Punt Suchew's country.—He has an interview with the Rajah of Satara; proposes that the Rajah should decide the matter by throwing the Punt and himself into the Neera river.—He asks the Rajah to employ him.—The Collector is directed by Government to inform Oomiah to continue quiet, and to submit his claims to Government. —Mr. Giberne reports to Government the difficulty of managing Oomiah. —The copperplate deeds, and old grants.—Oomiah's pretended discontent.— States that he has little or no property.—His ambitious sentiments.—He employ's the Kykaries to plunder at Arabah.—The Ramoossies plunder the Patell of Dhurumpoory.—The Collector sends a Karkoon to reside at Sakoordy.—The Koulkurny of Ekutpoor plundered, and the Collector interferes. —Two parties are dispatched from Sakoordy to plunder in opposite directions. A Brahmin at Wurgawn killed.—The Kykaries commit several robberies.— The Ramoossies plunder a house at Allundy, and commit several robberies in Phultundesh.

It becomes necessary to state here, that Oomiah had latterly began to revive his claims against the Punt Suchew. He in his usual summary manner sent some sepoys to attack the revenue of the village of the Kheirbary, belonging to the Punt, and from which the Ramoossies asserted they were entitled to receive certain dues. I shall allude more fully to this transaction hereafter, and mention it at present, partly on account of explaining the nature of Oomiah's interview with the Rajah of Satara when he visited Bholee on the banks of the Neera, a few koss South of Poorundur.

Some of Oomiah's people had been lately engaged in a plundering excursion in the Satara country, and upon his preparing to visit the Rajah, he thought it advisable to put forth exaggerated statements of the number of his followers, in the ex-

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pectation that the Rajah might be inpressed with a greater idea of his importance and power, and that His Highness's bearing to him, would be of a corresponding nature. On the 18th of February 1830, he presented himself before His Highness who was attended by all his Jageerdars, as well as by a number of Mankurries.

The Rajah alluded to the disturbances caused by the Ramoossies in the Satara territory, and observed that they made use of his (Oomiah's) name. Oomiah said that he hoped His Highness would punish such persons in a most exemplary manner when they were apprehended.

With the Rajah's permission Oomiah now submitted some old sunnuds in his possession to the Punt Suchew, stating at the same time, "that if these papers establish any claims to certain rights and dues in your country, I hope you will let me enjoy them—if not I shall be ruined;" adding that you had better at once tie me in a mouth (the leather bag used in raising up water from wells when irrigating fields) and throw me into the Neera river. The Rajah observed, that if his claims could be established in the Punt's country, they would be restored to him; and that if he would come to Satara, any rights which he might have in that territory, should also be restored to him. Oomiah still addressing himself to the Punt, said, "I am not afraid of you, His Highness is present, so do not attempt to depress me, nor deprive me of my rights." The Rajah told the Punt Suchew to inquire into the claims, and he was directed to bring his papers to Satara. Oomiah communicated this to me, but I have been informed, that he suggested to the Rajah, that he should tie the Punt Suchew in one mouth, and himself in another, and then that His Highness should order both mouths to be thrown into the river, by which means he would have an opportunity of seeing which had justice on his side.

The Rajah of Satara mentioned to me lately, that Oomiah had been trying to obtain employment from him, and that he wished to have charge of the district South of the Neera river. That he had desired Oomiah to go to Satara, that the claims

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against the Punt Suchew might be investigated, but that he would not venture to go there. About a month after this, one of Oomiah's followers, and a great friend of his who had been plundering in the Satara territory, was apprehended and executed by the Rajah's orders.

In the month of January, the Collector had directed Oomiah to withdraw the sepoys he sent into the Punt Suchew's villages, which he accordingly did. Orders were subsequently received by Mr. Giberne from Government, directing him to inform Oomiah, that he ought to remember the kindness and mercy that had been shown towards him, and that he should conduct himself in a more becoming manner, and await the decision of Government; and to order the Naik to produce all the papers and documents which he had in his possession, that a full and fair investigation of the rights which he claimed might be made.

When the Collector was in the Poorundur district on revenue duty, Oomiah and his brother waited on him, and laid before him twenty-four papers, on which they appeared to place high value, as establishing their claims to many rights and privileges, as the owners of Poorundur fort. These documents were grants, orders, and letters, given to the Kolies, Mhars, and Ramoossies of the fort of Poorundur, by former Princes of the country, by Governors and Mamlutdars. Mr. Giberne made an abstract translation of these papers, and transmitted a long and full report on the subject to Government on the 30th April, 1830.

Mr. Giberne in his report, alludes to the circumstance of any Rajah or Government granting to such persons lands and other rights for service, with the reservation of the right of withholding, or resuming such grants on the failure of service, or in committing acts against the welfare of the state; he remarks also, with what affection and reverence these people look upon such old torn papers, which they consider to confer a right withheld, and that they are fully impressed with the idea of their being unjustly deprived of their wuttuns. He thinks no threats will prevent them from availing themselves of the first opportunity to obtain their rights, and that by hints they have

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vaguely throw out, that they mean to claim the bukshish granted by the Padshaw.

He further remarks, that if the claims should be investigated in a regular court, they would fall to the ground as unsubstantiated by enjoyment for so many years; and consequently that it is a question which requires great consideration; for it is apprehended that the Koley and Mhar Naiks might set up claims, and that unless Oomiah's demands are complied with, he will be induced to offer resistance to Government. His power and capabilities in this respect are explained, his having maintained a protracted struggle during the first disturbance, and at length obtained terms from the Government.

I shall endeavour to give a close translation of the paper said to be a copy of the tambur putturs, (the copperplate deeds,) and it will be found in the Appendix; but how Oomiah contrived to have a copy taken of it, I know not. A Brahmun to whom I have shown it (the copy) expressed great surprise, and immediately observed, that it could be merely the traditionary tale of what was supposed to be engraved on the copperplates, and not a copy of the original deed. This Brahmun, who is an intelligent man, further told me, that Captain H. D. Robertson, the Collector of Poona, put the copperplates into his hands, and directed him to endeavour to discover the nature of the grant; but that although he kept it for three months, and was assisted by several of his friends and some intelligent Drawur (Kurnatik) and Tellingah Brahmuns well acquainted with the Sanscrit, Malabar, and Telloogoo languages, he found it impossible to decipher the writing, nor could he even discover in what language it was written, for it was so defaced, that every third and fourth letter of each word was entirely worn away.

They have evidently erred in affixing the date they did to this document, namely the Arab year 1189; for the first incursion of the Mahomedans to the South of the Nurbudah river, under Allahoodeen, was in A. D. 1293, when he returned to Dhellie enriched with the enormous plunder he obtained at Doulutabad, (Deoghir.) It was about A. D. 1346, that the successful Mahomedan General, Hussun Khange Bhomany, threw off

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his allegiance to the Emperor, and established an independent kingdom in the Dekhan, making Kulburga his capital, and after the dismemberment of this extensive state, his descendants, about A. D. 1528, established themselves at Beder, retaining possession of the surrounding districts.

It might also be remarked, that the Mhars of Poorundur (Bhyre Naak, &c. &c.) are clearly entitled to share in the grant bestowed by this King, (whoever he might have been,) according to the tenor of the first terms of the grant; but when the copperplate deeds are to be prepared, they are entirely excluded, whilst no allusion whatever is made to the Ramoossies in them.

The document on which Oomiah pretended to found his claims to the Mookassa rights of the Kheirbary, (thirteen villages belonging to the Punt Suchew,) was granted by one Dewan Ally to the Koley Naiks of Poorundur, and no mention whatever is made of the Ramoossies in the paper. This grant was written about one hundred and four years ago, and they do not appear to have enjoyed it above seventy or eighty years; for about that time the chief Koley Naik, named Chandjee, was discovered to be concerting some schemes for delivering up some of the forts to the Mahomedan authorities that had been previously displaced; and on account of his intended treachery, Chandjee was seized and executed, and his head was sent round to the different hill forts to be exhibited to the troops forming the different garrisons, as a warning to them not to forget their duty. This took place about one hundred and-twenty-seven years ago. The Punt Suchew resumed the Mookassa of the Kheirbary at the time, and no Koley has enjoyed it since then.

Although Oomiah (supported by his brothers and a few others) had been so persevering in trying to recover these Mookassa dues, many Ramoossies, and the inhabitants of the district, were well aware that his putting forth such claims was absurd; for they were neither founded on any principles of justice or of right.

There could not be a clearer proof than that which Oomiah

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gave in this instance of his restless and ambitious character;* indeed I have been informed, that he asked the Collector at this time to be discharged from the British pay, unless Government restored the claimed rights, and that his object in making such a request was, that he hoped to disconcert the Collector, and make him suppose he intended to take to the jungles again.

There is certainly every reason to suppose, that had the claims he preferred against the Punt Suchew been yielded to him, he would immediately have put forth claims of a more extensive nature.

It is now time to think of casting a glance towards Sakoordy, to see this man whose moral turpitude was such that he was apparently never happy except when he was plunging some of the inhabitants into misery and distress, by forcibly seizing their little property wherever he could manage to lay his hands on it.

On the 21st April, 1830, the Kykaries proceeded to the small village of Ambay, five miles Northeast of Jejoory, and carried off property from an indigent Bunniah worth two hundred and thirty-two rupees.

Two or three days previous to this, some Ramoossies employed by Oomiah proceeded to Dhurumpoory, East of Phultun and upwards of fifty miles from Sakoordy, where on the night of the 21st April they plundered the Patell's house of gold and silver ornaments, and some rich clothes, altogether valued at two thousand rupees. Of this Oomiah received seven hundred rupees in gold ornaments, &c. and five hundred rupees in clothes; and he also seized the horse belonging to the Ramoossy who headed the Gang; declaring he was rogue, that he

* It being supposed by many persons that Oomiah possessed considerable wealth; I mentioned the circumstance to him one day. He said he had little or no money, probably property worth about two thousand rupees; that he had expended all he had collected, and given it to his followers and other persons. This is also the opinion of various men who were well acquainted with him. I observed that the report was, that he had treasure concealed in the Poorunder hill. His answer was, that there might be treasure concealed in the hill, but that his wealth consisted in the copperplate deeds; for that being owner of these he was master of lacks of rupees; adding that they (the Ramoossies) were the proprietors of twenty-six forts, repeating the names of several. I instanced, however, Purtaubgur, South of Mhabelleshwur, belonging to the Rajah of Satara, as one he certainly could not claim, for that Seevajee resided there, when he killed Abdullkhan, the Bejapoor General. Oomiah said, "Purtaubgur belongs to me, for my ancestors captured it, and then placed it in Seevajee's hands."

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must have secreted part of the valuables, and threatened to hand him over to the Magistrate of Poona to be punished. This speech was made no doubt to justify the retention of the horse. Subsequently, when Oomiah was pressed by the troops, the Kamoossy discovered where his horse was concealed, and recovered him.

It is necessary to state here, that it is but seldom indeed that so much property as this is to be found in the house of a Patell in this part of the country. But this man had been twelve years a confidential servant in the Peshwah's employ, and was intrusted with the money bags from which Bajee Row disbursed small sums in charity to the poor and others, when he visited the temples at Poona or elsewhere.

Although no regular complaints had been made against Oomiah by the persons whose causes he still was in the habit of deciding at Sakoordy, yet the Collector having become acquainted with his nefarious proceedings, determined at once to check him; accordingly he directed him to expel forthwith from Sakoordy the two notoriously bad characters whom he employed as Karkoons or secretaries, and a Karkoon was sent from Poona to suceeed them. This put a stop to his interference in the complaints of the inhabitants.

In the end of April, it was known at Sakoordy that the Koolkurney of Ekutpoor, four miles North, had made preparations for celebrating the marriage of his daughter. On the night of the 1st May, the Kykaries and some Mhars plundered this Brahmun's house of gold and silver ornaments and clothes valued at one thousand four hundred and fifty rupees. Some of these ornaments had been merely borrowed for the approaching nuptials. The villagers reported the robbery to the Mamlutdar the following morning; and as Oomiah was so near them, and it being his duty to apprehend the robbers, they wrote to him, entreating him to seize the depredators or to recover the property.

Although rumours were in circulation that Oomiah was the instigator of many robberies, (and it was well known to many that these reports were founded on truth,) yet no one dared

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openly to accuse him. But as several of the inhabitants of villages within a few miles of Sakoordy had been plundered, the Naiks resolved on pursuing measures to remove suspicion from themselves. Three days after the robbery was perpetrated, they therefore sent to tell the Koolkurney that they had seized one or two of the persons that robbed his house, and had recovered a considerable portion of the property. A Mhar and an old Kykary were seized and sent to Poona to be tried for the robbery. The property (clothes) to the value of nearly seven hundred rupees was restored to the owner, whilst Oomiah made the Koolkurney give him a receipt in full, and promised that he would recover the rest of the property in eight days. The Naik never intended to act up to this promise. After some time had elapsed, Mr. Giberne was informed of the particulars of this transaction. He therefore compelled Oomiah to deliver up the receipt to him, which he very properly destroyed.

The handing over to justice these two men, might be reckoned one of those cases where the interest and character of a person of an overbearing disposition, and possessing authority, is concerned; that the commission of an unjust act, however cruel, will cost little or no consideration.

The unlucky Brahmun's daughter has not yet been married, and his friends are constantly calling on him to repay them the value of the ornaments borrowed, and which were lost on the above occasion. Again, on the night of the 16th May, the Kykaries proceeded to the small village of Naiegawn, and plundered a poor Bunniah of articles worth only about forty-six rupees.

About the same time two Gangs started from Sakoordy, one to plunder a house in Waidesh, and the other went to Wurgawn Bhandy in Bheemthery: the latter party attacked a Brahmun's house in Wurgawn on the 19th of May. This Gang was headed by Sukkia Ramoossy of Sassoor, and Rowjee Naik, subsequently shot at Walla. The Brahmun with a large stick stoutly defended his property against the Ramoossies, till the Naiks who were armed engaged him, and Sukkia inflicted a

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desperate wound of which he died in a few minutes; his servant was also badly wounded. The Gang secured property here to the value of three thousand rupees. But as the inhabitants assembled to attack them,* they were consequently compelled to make a rapid retreat. On their return to Sakoordy, they only produced articles worth about six hundred rupees, saying that they had been prevented searching the house, owing to the approach of the villagers. Notwithstanding this, Oomiah made them take an oath that they had not concealed any part of the property. It is well known that the leaders did conceal the greater part of it, and as Sukkia in effecting his escape from a party that went to seize him some months afterwards, broke his arm, and died in the course of a week from a mortification that took place, and as Rowjee Naik was killed, the Ramoossies looked upon this as a just judgment on them, and attributed the death of these two men to their having perjured themselves in the above instance in the presence of their chief.

The Kykaries, accompanied by a few Ramoossies, started on the night of the 15th of June for Pargawn, and plundered the Koolkurney's house of gold ornaments, cloth, and copper pots, altogether valued at six hundred and twenty-four rupees.

Again this band of Kykaries set out for Dorlychawary near Baramutty, where and on the night of the 10th of August, they plundered two houses. From a Brahmun's they carried off gold and silver ornaments worth three hundred and sixty-two rupees, and from a merchant's house, gold ornaments valued at four hundred and six rupees. Two days subsequently they returned to Sakoordy, and were traced to the village by the Rukwalldar† of Dorlychawary. These men pressed Oomiah to restore the property, and offered bribes to some persons at Sakoordy to aid them in recovering the gold ornaments, but in vain. The Rukwalldars accordingly returned to their village, and informed the parties concerned of their having traced the robbers to

* A Ramoossy was wounded by one of the villagers on this occasion, and Oomiah expressed his disapprobation of their having killed the Brahmun.

† This Ruckwalldar was a brother of Bhojajee Naik's; he is a quiet and rather well disposed man, and rendered considerable service to me.

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Sakoordy. The Brahmun and the merchant repaired to that village, but succeeded no better than the watchmen in their application for the restoration of their property; and from hints which they received, they thought it would be most advisable for their own future safety to remain quiet, and to say nothing more on the subject.

On the night of the 23d of August, a party of the Poorun dur Ramoossies, employed by Oomiah, plundered the house of the Despandia of Allundy, near Keekvy. This party secured gold and silver ornaments, and some pearls, &c. valued at one thousand seven hundred and ninety-six rupees, which they conveyed to Sakoordy.

With the exception of a party of Ramoossies sent into Phultundesh in the end of September, where they perpetrated two or three durrorrahs, Oomiah during his stay at Sakoordy engaged in no more robberies.

CHAPTER XIV.

Oomiah's plundering career checked.—He persecutes a Ramoossy and his associates who committed a robbery in Poona.—This Ramoossy, named Hunmuntoo, informs against Oomiah.—After having secured a pardon for himself, Hunmuntoo is active in taking his revenge.—The Officer commanding a detachment advances to Sakoordy.—Oomiah's followers assault Rannoo Ramoossy that accompanied him.—Rannoo detained a prisoner.—The Magistrate directs Oomiah to set Rannoo at liberty.—Oomiah's followers retire to the adjoining hills.—Oomiah compelled to quit Sakoordy and to reside at Poona.—Several Patells give security for his good behaviour.—Reflections respecting Oomiah's detention at Poona.—He quits that town.—Remarks regarding his conduct while he was employed at Sakoordy.—His connexion with the notorious Kakajee.—Their proceedings.—The anxiety of some Sirdars to obtain some treasure belonging to Bajee Row, Ex-Peshwah.—They employ Oomiah to accomplish their object.—He fails in the attempt he makes, and his people taken to Satara.—Oomiah endeavours to be revenged on the bankers in whose possession the money was said to be.

To understand, however, what eventually led to the check given to Oomiah in the plundering career he had been pursuing, and to his being subsequently obliged to remove to Poona to

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reside, it is necessary to revert to a robbery that was committed on a Shastry's house at Poona, near the Veer Cha Kazzeena, on the night of the 22d of September, 1829.

A Ramoossy named Hunmuntoo, of the small village of Panoury, close to the Poorundur fort, with several of his tribe and some notorious Kolies of a neighbouring hamlet, plundered the house of Mungul Shastry on the before-mentioned night, of property worth about one thousand rupees. A few days afterwards, Hunmuntoo wishing to propitiate Oomiah's good will, sent him by a friend two pieces of cloth worth about thirty-five rupees.

This was not a style of proceeding likely to meet with Oomiah's approval; a Poorundur Ramoossy heading a Gang and committing a durrorrah without his sanction, and after having perpetrated the act, to have the effrontery to tender such a trifle as an offering.

The Naik indeed evinced much dissatisfaction on this occasion, and sent to require Hunmuntoo's presence to discuss the affair; but the latter having taken the alarm, avoided the messenger, who forced a younger brother of his to accompany him to Sakoordy. Oomiah threatened to seize every one of the party, and to send them to Poona to be tried for the robbery they had committed. He succeeded in extorting a sum of five hundred rupees in cash, and a promissory note for one hundred more, from Hunmuntoo, who compelled his associates to pay a portion of the demand. Oomiah no doubt wished to convince the people of his supremacy, and now seized Hunmuntoo's brother and several of the party, and actually forwarded them to Poona, where they were tried and condemned to hard labour. A few days after Hunmuntoo paid the money, which he effected with great difficulty, Amrootah, an elder brother of Oomiah's, proceeded to Panoury and plundered his house and maltreated his family.

Having still a hundred rupees to pay of the fine, and being completely disgusted with Oomiah's conduct, and by the distress and misery which he had caused, not only to himself, but to several of his friends, Hunmuntoo at length resolved to quit his village, and to be revenged on Oomiah in return for the ill-treatment he had experienced at his hands.

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A detachment of the 11th Regiment was employed under the Collector's orders to apprehend some Ramoossies who had committed robberies in the vicinity of Poona; with this detachment there was a Ramoossy named Rannoo of Yewut, well known at Poona during Mr Elphinstone's residence in that city. Hunmuntoo having communicated with Ranoo, under a promise of a pardon being extended to him, (for his participation in the robbery committed in September 1829, at Poona,) engaged to make known some important particulars respecting the robbery which took place at Wurgaun Bhandy in May 1830, when the Brahmun was killed. Matters being thus far settled, the detachment in the course of a short time seized several of the Ramoossies who had been engaged in this robbery; but on the representation of Hunmuntoo, that two men of this party were living under the protection of Oomiah, the Officer commanding the detachment sent a note to him, calling on him to deliver up the two men in question; but as Oomiah detained the messenger, the Officer sent his detachment forward to Sassoor, and accompanied by the Ramoossy Rannoo of Yewut, he proceeded himself direct to Sakoordy. This was on the morning of the 12th October. He approached the village, and was instantly surrounded by Oomiah's armed followers. His attention was presently directed to Rannoo's situation; several of Oomiah's men having disarmed him, were beating him so unmercifully that he fell down senseless from their blows. The Officer remonstrated with these ruffians for treating one of his followers in so cruel a manner, when they recommended him to quit the place immediately if he regarded his own safety. It is stated that they used abusive language, and added, Rannoo of Yewut had no right to come into their district to usurp the authority which had been intrusted to them.

When the Officer commanding the detachment reached Sassoor, the Assistant Collector stationed there immediately dispatched some horsemen to Sakoordy with a message to Oomiah, directing him to set the Ramoossy Rannoo at liberty. Oomiah paid no attention to this order. He intimated merely, that he wished that Hunmuntoo, who was under Rannoo's protection, should be seized and sent to Sakoordy, as he possessed sufficient evidence to convict him of having been concern-

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ed in several robberies. Oomiah was anxious to avoid the consequences of his rash and violent conduct, by accusing Rannoo of protecting Hunmuntoo, who had been guilty of various robberies; but a peremptory order from the Collector reaching Sakoordy the next day, to release Rannoo, was complied with, and Rannoo proceeded from Sakoordy to Poona.

The day on which this encounter with Rannoo occurred, Oomiah with all his followers quitted the village of Sakoordy, and took up their residence on the adjoining hills. They never afterwards returned to sleep in the village, even during Oomiah's stay at Poona, when all differences appeared to be settled.

As Oomiah's conduct was considered highly reprehensible, and his proceeding on the 12th October too violent and insolent to be overlooked, Government came to the determination of displacing him from the situation he held in the Police of the Poorundur district.

I may be allowed to state, that I received a letter from the Secretary to Government on the afternoon of the 17th October, by which I was directed to proceed immediately from Ahmednuggur to the Mhabelleshwur hills to wait upon the Governor, where I learned that it had been finally determined that Oomiah should for the future reside at Poona; that his pay of forty rupees a month should be continued, and that his brother Kristnajee should be placed in charge of the men at Sakoordy. Oomiah was to be informed that he would be allowed eight days to prepare for his removal to Poona, and at the expiration of that period, should he not conform to the orders of Government, that the troops would be employed against him to compel him to submit.

I was called on to furnish a memorandum of such measures as it might be considered advisable to adopt, in case of its being necessary to commence operations against this troublesome character; and at the same time a detachment from the force stationed at Poona was ordered to hold itself in readiness to march on the shortest notice. Oomiah however deemed it prudent to obey the order, and he repaired to Poona with his family on the 5th November, being the last day of the period allowed to him.

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The Patells of five villages in the Poorundur district entered into security that Oomiah should remain at Poona, and not quit the place without the permission of the Magistrate; and Government advanced two hundred rupees for the purpose of building a house for him.

Hopes were entertained that he would now become gradually reconciled to a quiet and peaceble life; and that he would submit to the restraints to which he had been subjected, yet an indulgence in such expectations evinced a want of knowledge of Oomiah's real character.

It was natural for him to long for the society of the friends he had left in his native hills, where he was a person of consequence; and the recollections of the bustling, and to him interesting, scenes he was in the habit of enjoying at Sakoordy, must have rendered his residence at Poona particularly irksome to him, where he met with little or no consideration.

When traversing the large town of Poona, he no doubt encountered many discontented and evil disposed persons, (as he himself has said) who urged him to fly to the jungles. There was a commixture of circumstances which induced him to resolve on extricating himself from the unpleasant situation in which he was now placed. He therefore wished to put his fortune to the hazard once more, under the sanguine hope of triumphing over all the obstacles that might be thrown in his way, to prevent his resuming authority at Sakoordy. He had remained about five weeks at Poona, being satisfied that Sir J. Malcolm had quitted Bombay, and that he might with safety take his departure, he one evening quitted the place. He remained concealed with his friends till the middle of January, 1831, when they proceeded towards Bhore, as shall be hereafter related.

A few days after Oomiah had left his followers, and proceeded to Poona to reside, a party of Ramoossies marched for Waiedesh and plundered the house of a Shastry at Dhome, near Waie, on the night of the 9th November. They secured gold and silver ornaments valued at eight hundred and ninety rupees.

As it may appear somewhat singular, that such a minute ac-

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count should have been obtained of Oomiah's proceedings while he remained at Sakoordy, and that the Magistrate of Poona should have permitted such villany within his jurisdiction, it need only be observed, that I received the information from several of the persons who were most actively engaged in the transactions related, and that many of the particulars were communicated by the sufferers themselves.

The commission of several of these atrocious acts came to the knowledge of the Magistrate by public rumour; for in the few instances that the sufferers ventured to brave Oomiah's power, the Magistrate exerted himself to do justice to the complainants.

The precautions that were adopted by this crafty Ramoossy to prevent any complaints against himself reaching the Magistrate's ear, have been already explained, viz. his taking a paper to that effect from those he oppressed, and then his shamefully handing over to justice the persons he occasionally employed as the instruments of his tyranny;—again his profound dissimulation and constant professions of innocence, when he was charged with committing or conniving at these outrages, and the ease and ingenuity with which he could prepare his defence, by procuring as many persons as he might require to give evidence on oath on any points which might suit his views; —moreover, the anxious wish of the inhabitants to stand aloof from any cause in which they would be required to give testimony against him. All these circumstances operated against the Magistrate's becoming fully informed respecting the proceedings which have been described.

The notorious Brahmun Kakajee, who was executed at Ahmednuggur in March, 1830, and who stopped Lieutenant C——, 3d Regiment Native Infantry, on his march from Ahmednuggur to Poona, and plundered him of his horse and watch, &c. passed the rains of the preceding season with Oomiah at Sakoordy. This Brahmun kept his few followers well mounted. He and Oomiah bound themselves by an oath in the temple at Jejoory, to support each other in the plundering system which they engaged to carry on. Kakajee persuaded Oomiah to call on several Patells of villages on the banks of the Neera river, to

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consult them about furnishing him with a body of Horse. When the Patells learnt that it was Kakajee's intention to employ them in committing depredations in various parts of the country, they refused to listen to Oomiah's propositions, aware of the difficulties and dangers in which a compliance would ultimately involve them. After this disappointment, Kakajee continued to act with his small mounted Gang with as much secrecy as possible, till they were apprehended near Ahmednuggur.

Oomiah mentioned that Kakajee gave out that his name was Godajee Danglia, a relation of the famous Trimbukjee Danglia's; and that he had come from Bhajee Row, the Ex-Peshwah; that he was determined to destroy and extirpate the English. Oomiah mentioned other particulars said to have been communicated by Kakajee: he stated that the Brahmun had sent him a hoondy (bill of exchange) for two and a half lacks rupees, on Sahookars at Phultun, which proved to be forgeries; and that he afterwards reported the circumstance to the Collector at Poona. This was a story made for the occasion, for Oomiah knew well that Kakajee had not been near Bhajee Row, nor had he any authority from him to act as he proposed. I have seen a man noted for his moral and religious character, who was well acquainted with the proceedings of these robbers, and was present when they pledged their faith to each other, but when interrogated on the subject, he denied it altogether, but subsequently evinced much sorrow for having been guilty of such a falsehood, and added, that it was the dread he entertained of Oomiah, which induced him to withhold the truth.

It may be considered that I have entered too particularly and circumstantially into the history of Oomiah's irregular proceedings when in charge of the Police of the Poorundur district; but my object in doing so, has been to represent to the reader the busy, tyrannical, and dangerous character of the Ramoossy. I shall however close this long chapter of his adventures with the following account of his failure in obtaining possession of one of the largest prizes on which he had fixed his attention.

During the period that Trimbukjee Danglia was concealing

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himself in the Mhadeo hills, after he had escaped from Thanna; the Peshwah Bajee Row kept his favourite well supplied with money, although His Highness publicly denied all knowledge of his place of retreat. A sum of money, to a large amount, having been deposited with some Sahookars in the town of Phultun, for Trimbukjee's use, remained it is said in their hands when hostilities commenced between the British and Mharrattas, in the year 1817; and in consequence of the confusion that ensued, the Peshwah having proceeded to Hindoostan, and Trimbukjee having been apprehended the money remained still unclaimed. If this was really the case, or what afterwards became of it, I do not pretend to say, but only relate what has been communicated to me as fact.

At the time of the first disturbance in which Oomiah was engaged, it is said that two Jageerdars, who were Sirdars (officers) of the Poona Court, and who were acquainted with the circumstance, became anxious to get this money or part of it into their possesion, and the plan they adopted to try to secure the prize, and to remove all suspicion from the Sahookars, was as follows.

They prepared the usual bills of exchange with a list specifying the different descriptions of coins, (chiefly gold mohurs,) to which they affixed the Peshwah's seal, which they had in their possession. They then engaged a Goossyne who had lately come from Hindoostan, and partly communicated to this man their scheme, and the part they wished him to act in the plot. Having intrusted him with these documents, he was instructed to give out, that he had come from Bindrabund, (Bhajee Row's place of exile on the banks of the Jumna,) on a confidential mission to some of his friends in the Dekhan. He was now directed to proceed in search of Oomiah, and to impart to him the plot. The papers were to be placed in Oomiah's hands, who was to negotiate the business with the Sahookars. Oomiah was to inform them that the disturbance he had created, and the annoyance he had caused to the British Government, was highly approved of by the Peshwah Bhajee Row, and that His Highness was anxious to furnish him with funds to carry on operations on a more extended scale.

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This Goossyne proceeded to Jejoory, but after a considerable lapse of time he did not succeed in meeting the Ramoossy Naik. A short time after this Oomiah was pardoned; he and Kristnajee Naik had an interview with these Sirdars, (one of them is since dead,) and they told him that he should have a large portion of the money, if he succeeded in getting it out of the Sahookar's hands.

Oomiah sent on one of his brothers to make some inquiries: and he then gave the papers to the Patell of Bhewndy, who proceeded with an escort to Phultun to demand the money; but as the Sahookars started some objections, the party returned to Sakoordy, and afterwards proceeded a second time to Phultun. It is stated, that the Sahookar was on the point of handing over the money to Oomiah's people, when something took place which excited his suspicion; and in consequence he went to the Mamlutdar and reported the circumstance, and eventually denied having any money in his hands belonging to the Peshwah. The affair being referred to the Rajah of Satara, he directed that Oomiah's people should be sent to him. A few days after the party reached Satara, they all absconded, with the exception of the Patell; and after some detention he was also set free. The failure of this scheme was a grievous disappointment to Oomiah. The Sahookar states now, that he informed Oomiah's people and the Rajah's Officers that he had no money belonging to Bhajee Row—that he would pay double the amount demanded if such could be proved.

About eight months after this, the Phultun Sahookar came to Baramutty to settle some private affairs, which circumstance no sooner came to Oomiah's knowledge, than he dispatched a dozen Ramoossies, who arrested him, and brought him a prisoner to Sakoordy. This took place in the beginning of 1830. When the Sahookar had been eleven days in the Hetkurries guard at Sakoordy, after many threats and intimidations he agreed to give Oomiah nine hundred rupees; and upon giving security for the payment of this sum he was permitted to return to his home. In the mean time his family had represented the circumstance to the Rajah, and a communication was consequently made to the Magistrate of Poona. The Sahookar was subse-

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quently sent for by the Magistrate who repaid him the nine hundred rupees, the amount having been deducted from Oomiah's pay.

CHAPTER XV.

When Oomiah absconded from Poona the Collector called on the Ramoossy Naiks, &c. to seize him and to bring him back to the capital.—The Naiks deny all knowledge of his place of retreat.—Discussions with the Naiks.—They are warned of the consequences, in case of their disobeying the orders of Government.—Some horsemen wounded.—The Ramoossies disposed to begin to plunder.—A detachment from Poona marches to Sassoor, and from Satara to the Salpie Ghaut.—Detachment advances to Jejoory.—Oomiah and the Bund proceed to Bhore, plunder Bazar wary, and seize two Brahmuns.—Skirmish with Captain Boyd at Mandurdeo.—The Bund separate; their distress.—Oomiah returns to the Poorundur hills.—Several of the Gang seized.—Detachments from Shollapoor, and from the Konkan, to secure the passes in the Syadry Ghauts.—An attempt to surprise Oomiah failed.—Rewards offered for the apprehension of the Naiks.—Oomiah surprised near Goolinchy.—He rejoins his brother and Bhojajee Naik in the hill South of the Neera —They address proclamations to all the Ramoossies, calling upon them to join them at the fort of Poorundur.—The Bund are surprised near Walla.—The Kolies quit it.

The circumstance of Oomiah's having absconded from Poona on the 16th of December, became no sooner known to the Collector, Mr. Giberne, (who at the time was in the district sixty miles East of Poona,) than he called on the Ramoossy Naiks in the pay of Government, and the Patells who were security for Oomiah, to seize him, and take him back to the capital. These men replied, that they were ignorant of Oomiah's place of retreat, but that they would endeavour to discover it, and that he (the Collector) might depend on them discharging their duty faithfully—at the same time observing that Oomiah must have been persuaded by some persons in the pay of Government to fly from the place.

Some of the Naiks subsequently visited Poona; they invariably pleaded ignorance of Oomiah's place of retreat, stating that as no information could be gained respecting him, it was evident he must have proceeded to a great distance, and most probably into the territory of some foreign prince.

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Towards the end of December, accounts from Sakoordy stated that the men employed there (the Ramoossy Naiks and their Sibundies) had quitted the village, and were residing in the adjoining hills, and that a number of persons were assembling from different parts of the country. The Naiks showed considerable backwardness now in-visiting Poona; and although they still boldly denied knowing any thing concerning Oomiah; all the people of the district who took an interest in the matter, were quite satisfied that Oomiah had joined his friends at Sakoordy.

Government was well acquainted, from long experience, with Oomiah's talent for carrying on with singular success a predatory system of warfare, and was anxious to avoid the consequent trouble and expense that would necessarily follow, if hostilities were commenced against him; although, at the same time, fully convinced of the necessity of crushing this troublesome character, who by his activity and cunning had hitherto escaped with impunity, notwithstanding the numerous crimes he had committed.

The Collector with his usual zeal exerted himself to conciliate the Naiks, and urged them to remain faithful to their duty. But as no reliance could be placed on these men, and as much activity and excitement existed at Sakoordy, it was finally resolved to march a detachment into the Poorundur district to act against the Ramoossies, should they set the Government authority at defiance.

Previously to my quitting Poona for Poorundur, an order was written by the Magistrate, and several copies of it given to the three Ramoossy Naiks, who had been at Poona for some days. The order was dated 11th January, 1831, and addressed to the twelve Naiks, (including Oomiah's name,) and their men in the pay of Government, directing them to repair to Sassoor (only six miles from Sakoordy) on Friday the 14th January; and having reported their arrival to the Officer commanding the detachment, they were directed to obey such orders as he might issue to them; and that in the event of their disobeying this order they would be considered as rebels, and treated accordingly.

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Much pains had been taken in explaining to the three Naiks, the propriety of their exerting their utmost efforts to dissuade the other Naiks from acting in opposition to the orders of Government, and the inevitable ruin and distress they would entail on themselves and families, if they disregarded the advice now given to them.

The three Naiks proceeded to Sakoordy, solemnly declaring that they would punctually repair to Sassoor on the 14th, whether they were joined by the others or not; and that they were determined not to act so foolishly and madly as to join men who would think of fighting against the stato.

Early in January there were reports in circulation, that the Ramoossies intended to commence their depredations immediately. On the night of the 8th January, two men of the Poona Horse who halted at Wurky on their route to join their detachment at Soopah, were attacked by a body of armed men, who wounded and then plundered them of several hundred rupees in cash which they had charge of, besides other property. Two days afterwards several persons were robbed South of Poona in the daytime, and an attempt was made to seize some Sibundies conveying pay to the men employed on the hill fort of Poorundur.

These occurrences indicated the designs of the Ramoossies, and left no doubt that the Naiks were ready to begin their operations, whilst it was evident that they wished to induce the Government to adopt some decided measure towards them, in order that it might appear to the public, that they (the Ramoossies) were not the aggressors. They therefore resolved for the present, to carry on their schemes as secretly as possible, and by such a line of conduct, they expected to be always able to keep a door open to negotiation, and to justify such outrageous acts as they might commit.

No persons were better acquainted than these Naiks, with the comparatively limited resources of Government at this time, owing to the great reductions of the military establishment. They were also aware that great reluctance existed to sending any troops into the field, but more especially against themselves;

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for they (the Ramoossies) were satisfied that the inhabitants of the late Peshwah's dominions were convinced that Government had completely failed in putting down the Ramoossies during their former disturbance, after carrying on operations against them for a series of years; and rather than continue such expensive and fruitless measures, their demands were fully complied with. Besides, the Naiks were well aware of the feeling of a great portion of the population towards themselves. They knew that they had the good wishes of the numerous discontented persons scattered over the country, and many of the lower orders whom Oomiah had conciliated by his liberal treatment.

It may be added, that these men aspired to the hope of not only being able to prevail on Government to sanction Oomiah's restoration to the charge of the Police of the Poorundur district, but they also expected, that the Government would compel the Punt Suchew to restore to them allowances which they claimed as their right.

On the night of the 10th January, Oomiah, who had as yet only shown himself to the Naiks and some of his relations, detached about twenty Hetkurries and fifteen Ramoossies to plunder a merchant who lived in Andoory, a small village two koss South of Walla. This party was under the direction of his cousin Bappoo Soleseykur, and Dhoondy Peessa (a Koonby who fled from Bhore and was with Oomiah the evening he left Poona.) The former gave information that this merchant had some gold and silver ornaments in pawn, which he was about to send to Waie. The Gang proceeded to the village, and returned the following morning, having secured the ornaments and carried off such other articles as they could lay their hands on: the value of the property taken was one thousand three hundred and fourteen rupees.

The detachment from Poona, consisting of three hundred men of the 17th Regiment under Captain Luyken, reached Sassoor on the 13th January: several letters passed between Mr. Giberne and the Naiks in the interval. They still maintained that they were ignorant of Oomiah's place of retreat, and they now

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begged that the troops might not be marched against them, and that they might be allowed eight days to fulfil their promise of trying to apprehend him.

The Naiks now sensible that Government were resolved on projecting some very active measures for apprehending Oomiah, and probably curtailing eventually the Ramoossy Ruckwalldarship, (police authority which had worked so unfavourably, and proved to be such a bane to the district where it existed,) commenced an evasive and temporizing system of proceeding, evidently for the purpose of affording them time to prepare themselves, and to enable their families (which they sent away from Sakoordy) to get to a distance: this was their object in asking for eight days more, under the pretence of searching for Oomiah. The families* proceeded into the Nizam's country, near Perinda. with orders to move towards the Soorapoore Rajah's territories (who is a Berrdur) Southeast of Beejapoor, should they be pressed by any of the detachments; and to remain in Soorapoor till they (the Naiks) had settled their affairs at Poorundur.

Of a detachment of three hundred men of the Grenadier Regiment, ordered from Satara to co-operate against the Ramoossy Bund, unfortunately two hundred men only could be spared till the Rajah had returned to his capital. On the 14th January, a letter of instructions was addressed to the Officer commanding the Satara detachment, who had previously been directed to march on Salpie. The detachments were posted in particular positions, near hills, ravines, and jungles, selected as being well known and much frequented by the Ramoossies. These detachments were to consist of forty men each, either under an European or native Officer; and such suggestions as were considered necessary, were communicated to each party, particularly respecting the ground they were to occupy, the necessity of great and constant vigilance on their part at all times, but especially during dark nights, to guard against being surprised. They were directed to search constantly the hills, ravines, and jungles within a certain distance of their positions. They

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* Of the three Naiks who made such strong professions of fidelity before they quitted Poona with the order for Sakoordy, two moved off with the families, and the third Wittoo accompanied Oomiah to Bazar wary.

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were instructed to communicate frequently with each other, and how to act should the Gang pass them; to conciliate the inhabitants; to trust to each other only, and to place no confidence in the village watchmen. Captain Boyd, the Officer commanding the detachment, was requested to take up his position near Bhore, as it was conjectioned that Oomiah would, on quitting the Poorundur hills, move in that direction.

Under the expectation that the different detachments above alluded to would reach the various positions allotted to them by the 17th and 18th, Captain Luyken with a detachment of eighty men marched on the 16th to Jejoory, and another detachment of forty men to Keekvy; and the following morning Lieutenant Knipe, 17th Regiment, proceeded to Pureenchy with forty men, and Lieutenant Macan, 17th Regiment, to Sewry with a detachment of the same strength.

When the Gang proceeded from the Sakoordy hill to the Khurry Puthar, where there is a temple sacred to Khundobah, Oomiah showed himself to all his followers, and the Naiks and their retainers took an oath of allegiance to him on the occasion.

Several very wild schemes for conducting their plan of operations, were suggested by various individuals of the assemblage. Some of them wished to set fire to the sepoys' huts in the cantonment of Poona; some spoke even of burning the city; others proposed to attack and plunder an Officer's family residing on the Poorundur hill, while some suggested an attack on the district treasuries; but Oomiah overruled all these propositions, insisting on the propriety of carrying on their operations with secrecy; and pointed out the disadvantages likely to result from acting precipitately. It was settled that they should in the first instance proceed into the Punt Suchew's country, and compel him to grant to them the rights and emoluments which they had been claiming so long in vain.

At this time there were assembled on the Khurry Puthar about three hundred and fifty men with Oomiah. Many of them were most desperate characters, who had figured in the former Bund. Among them also were several notorious Ramoossy Naiks from the Satara territory and from Bhore, all of

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whom had been proscribed by their own Government for the numerous atrocities which they had committed.

But it was not Oomiah's intention to keep his followers in one body for any length of time. He was aware of the difficulty of being always able to procure food for any large number of men, especially when forced to keep in the hills at a distance from large villages; and he well knew the movements of any considerable number of men must attract observation.

He proposed employing about two hundred Kolies in the hills in the Joonere and Nassick districts, and an equal number of Mangs in the direction of Shollapoor and the Nizam frontier villages at the same time, to act in concert with him. One of his Jemedars, a Mussulman, has stated in his deposition, that a Patell of a village near the Salpie Ghaut, offered to bring a body of Horse from the Nizam's country to act as Pindaries; but this was not approved of at the time.

It was Oomiah's decided wish to strike a blow should a favourable opportunity offer, in hope that it would give encouragement to those who had espoused his cause, and the numerous disaffected persons who were anticipating advantages which might be desired, from the confusion which would thus be produced in the country. It was not his plan to incur the risk of fighting our troops on fair or equal terms, but to harass, distress, and fatigue them by rapidity of movement, by means of false reports, and keeping as much concealed as possible, never making a stand when discovered, unless it was in strong ground, when he could reckon on effecting a safe retreat. He well knew that he must meet our troops at great disadvantage. It was therefore his policy to avoid by every means meeting with us, and above all to prevent the inhabitants from taking any active part against him.

It ought to have been noticed before, that nine of his Sibundies quitted Oomiah on the 12th, and proceeded to Poona, conformably to the Collector's order sent the preceding day to Sakoordy; so that of the men in the pay of Government, ninety still remained with him. Of these, thirty were Hetkurries,* and

* These men were particularly well armed. Their guns were stocked after the European mode, and had locks, the barrel being that of a matchlock gun;

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there were thirty more of these men who lived at Sakoordy and Jejoory on Oomiah's bounty, and who now joined his standard; so that the Gang in the present instance, was much more formidable than during the former Bund, for the Poorundur Kolies had joined the Ramoossies on the present occasion.

The Ramoossy Naiks had profited by the experience they had gained in the former Bund, and by the result of the disturbances that had taken place during two successive years in the Ahmednuggur district, and the Kitore country.

When Captain Luyken reached Jejoory, the Gang were visible on the Khurry Puthar.* The inhabitants were much disinclined to give any information respecting them, and mentioned in the present instance, that the persons seen were some pilgrims.

The Gang sounded their horns, and fired off a few muskets by way of bravado, when they saw the detachment reach Jejoory.

Captain Luyken ascended the Khurry Puthar hill during the night. On reaching the summit after considerable labour, for the sides are steep, he learned that Oomiah and his followers had moved off about sunset, but whether in an easterly, southerly, or westerly direction, no one would inform him.

It appears from the statements of many members of the Bund, that there was some intention at one time on their part to surprise the detachment, by a night attack; that the Naik Essoo

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they carry a sword and dagger also, and provide themselves with powder of a better description than is generally procurable in the bazars. It may be further observed, that these are the same description of men who proved of such eminent service to Sewajee during his extraordinary and adventurous career, when he wrested for himself a kingdom from the formidable but disunited Mahomedan Princes of the Dukhan. They are of the agriculturate class, and are considered able, good, and extremely faithful soldiers. They are inhabitants of a district called Hett, near Sawunt wary in the Konkan.

* The hill called the Khurry Puthar may be about six hundred feet high, and very nearly a mile South of Jejoory. The top of the hill is level, and consequently called Puthar, which is a term for any flat elevated district, or plain on a hill. Khurry is the name of the small river which rises near Garady and runs along the pretty little valley of Sassoor towards Baramutty, and joins the Neera a few koss from thence.

There is a branch which runs off from the Northeast extremity of the Khurry Puthar, nearly in a northerly direction, gradually diminishing in size to the village of Jejoory. On the extremity of this shoulder or branch from the main range, is erected the principal temple of Jejoory, and dedicated to the god Khundobah or Khundy Row. The hill here may be about two hundred feet high.

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Neekary of Singhur had even advanced a short distance with about fifty men for the purpose of proceeding to occupy some convenient position to co-operate with the main body; but on consideration, they thought it most advisable to postpone their plan of acting on the offensive.

The Gang halted during the night and the following day in the hills near Mhour and Mandur, and obtained food from the inhabitants of the surrounding small villages, many of whom were Oomiah's most intimate friends. During this night and the following, upwards of a hundred men quitted the Gang, some of them dreading the consequences of remaining with Oomiah when they found that active and vigorous measures were commenced against them: it also having soon become known among them, that a considerable detachment of the Ahmednuggur Police Corps had arrived at Sassoor to take a part in the operations against them. It is to be observed, that the Ramoossies were well aware of the success of this corps when employed in suppressing similar disturbances in the Ahmednuggur district, (particular allusion to this circumstance was made in the depositions of some of the prisoners afterwards apprehended.) Oomiah crossed the Neera river with about two hundred and fifty men on the evening of the 17th. Shortly after they had crossed the river, they discussed the propriety of attacking Bhore, or setting fire to the town, but this intention was relinquished, and they proceeded to the small village of Bazar wary, which they plundered, and seized two of the Punt Suchew's Brahmuns, whom they carried off with them to the Mhandurdeo hills, Southeast of Bhore. Oomiah compelled these Brahmuns to write a letter to the Punt Suchew, demanding of him to restore their rights to them immediately, and threatening, in the event of his refusal, to plunder and ruin his country.

About nine oclock in the morning of the 18th January, a party of the Punt Suchew's people who had been searching for the men who had plundered Bazar wary, ascertained that Oomiah was in the Mandurdeo hill with the Gang. This party proceeded towards the hill, and on perceiving them sent intelligence of the circumstance to Bhore (exaggerating the number

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to five hundred.) Captain Boyd immediately proceeded to the spot with his detachment. The Ramoossies had taken up a strong position on a high and steep hill, covered with bushes of the prickly-pear, and which the members of the Gang knew well how to take advantage of for the purpose of protecting themselves from the fire of the detachment. The necessary disposition having been made, the detachment advanced and engaged the Bund, but as Captain Boyd ascended the hill, the Ramoossies retired, and fled upon the sepoys reaching the summit. Three of the Ramoossies were afterwards taken; however none of the Gang received the least injury from the fire of the detachment, but a Naik and sepoy were wounded of Captain Boyd's men. The Sibundies belonging to the Punt Suchew do not appear to have rendered much assistance to Captain Boyd; indeed, he mentioned that these men took their departure shortly after the firing commenced.

The Bund much alarmed now separated upon retiring from the Mandurdeo hills. About fifty accompanied Oomiah to the neighbourhood of Pandoogur, and an equal number went with Bhojajee to the Southeast; the rest fled in various directions. Essoo Neekary, Kristnajee Naik, and Wittoo, returned to the Poorundur hills for the purpose collecting more men; but all their adherents were so pressed in the vicinity of Poorundur, that they gave up every intention of adding to the number of the Gang. A hundred men of the 1st Grenadier Regiment having arrived from Poona, Lieutenant Foulerton was posted with fifty men at Bhongoly to guard the South side of the Poorundur hill.

The two Naiks with their followers were now anxious to reunite, but in consequence of being pressed by the several detachments that were following them, they crossed each others route unawares, Oomiah having gone to the Choundeshwur hills East of Waie, while Bhojajee went to the mountains near and to the North of Mhabelleshwur, where he remained for a week procuring food from the Jungums (the priests of the Linggait caste) who reside on the top of some of these hills, and from the Dhunggurs or cowherds who live in those wilds.

Oomiah soon returned to the Poorundur hills with his party;

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but the inhabitants were still greatly afraid of communicating information respecting his movements, and when they did give intelligence, it was always after the Bund had moved off from the place, and too late to be of any advantage. About this time Lieutenant Shaw, 9th Regiment, from Shollapoor, took up a position at the Mhadeo temple, Southeast of Phultun, with seventy-five men; he was directed to post a Jemadar's detachment at a village half way between his own position and the detachment at Salpie, to keep up the chain of communication. Lieutenant Forbes of the 13th Regiment, and Lieutenant Christopher of the 11th Regiment, occupied the passes leading down from the Dekhan to the Konkan, and were in close communication with the Officers above the Ghauts.

Several prisoners were now seized, and information obtained that Oomiah was to receive provisions at the small village of Peempry (nearly two miles South of Sassoor and close to the hills) on the night of the 24th January. As provisions are always placed in the vicinity of water, two detachments moved from Sassoor early in the evening, in opposite directions, with orders to approach by a circuitous route, a well and a pool of water, both being between the village and the hills, and then to conceal themselves as well as the ground would admit of. The night was beautifully bright, and they returned at two o'clock in the morning, without having seen any thing of the Gang. It may however be mentioned, after Oomiah was seized, he one day observed that he had been deprived of his food at Peempry, for that as they were approaching the place, they saw the detachment, and consequently proceeded to a village two miles distant.

This portion of the Gang having now moved into the Allundy range of hills, rumours of large bodies of men being seen during the night time in the villages East of Poona, were in circulation. The Gang concealed themselves in the daytime, among the prickly-pear bushes on the hills; and, wrapped up in their black kumlies (blankets,) resembled so many wild hogs (as they have often themselves described.) They were not permitted to move from the spot they occupied, under any pretext whatever, unless their concealed sentries announced the approach of some danger.

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For the purpose of procuring provisions, they usually proceeded in the evening to the vicinity of some village, and then they sent one or two men to announce to the Patell that a supply of provisions was required for the Gang; all of them afterwards entered the place, if it was a small village, or if they had relations or friends among the inhabitants, and provided there was no chance of their being surprised. In the event of any danger being apprehended, two or three baskets containing a sufficient quantity of bread to admit of each man having two or three cakes, with a small quantity of greens mixed up with salt and a large proportion of chillies (red pepper,) were conveyed to some well in the vicinity. If there were any persons of higher caste than Ramoossies, some flour, &c. was supplied, and those for whom it was intended prepared their own bread. The Gang occasionally obtained a sheep from any flock that might be grazing near them. Should the shepherd be clamorous for the price, after threatening him, they would probably throw him a few pyse. When the inhabitants of a small village objected to furnish them with provisions, some of the members of the Gang used at times to beat such persons severely. In November, 1827, they shot a man dead at Kandalla, near the Kamatyky Ghaut, who offered resistance, and they took away his horse with them. When the Ramoossies were pressed by the troops, they contented themselves with a very scanty supply of provisions; this they procured very irregularly, and by stealth, frequently paying for it, in order to conceal their movements: and if they were unacquainted with the localities of the place, they made one of the inhabitants act as guide on the occasion—and in general they vowed vengeance in case of his betraying them.

As it was understood that Oomiah had procured food from his friends at Sakoordy, and that he was in the hills near that place, five detachments moved from opposite directions into the hills, early in the morning of the 29th January, but had not the good fortune of falling in with any of the Ramoossies. They had quitted these hills the preceding evening.

A proclamation was now published, explaining, that notwithstanding the great lenity and kindness so often shown to Oomiah, he had disregarded all the obligations he was undor to the Go-

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vernment, and had recommenced plundering the country, and distressing the inhabitants. A reward therefore of five thousand rupees in cash, and two hundred begahs of land in enam (freehold,) was offered for the apprehension of each of the four principal Ramoossy ringleaders of the Gang, viz. Oomiah, Kristnajee, Bhojajee, and Essoo Neekary.

On the 31st January a detachment of two hundred men of the 11th Regiment, under Lieutenant Lloyd, marched into the hills West of Singhur.

It is necessary to state, that Government had now sanctioned the enlistment of a certain number of Sibundies for the Police of the district, to replace those who had moved off with their chiefs. Not one however of the inhabitants would enter our service, from the dread they had of Oomiah, although many acknowledged that they were almost starving, and greatly in want of employment by which they could earn a livelihood.

An intelligent man of the Ahmednuggur Police Corps, named Ram Singh, was employed with five other Sibundies to move about the country, to ascertain if possible who were the most active persons in aiding the Gang, supplying them with food, conveying intelligence, and circulating false reports. This man having persuaded six active, stout koonbies (farmers) from the banks of the Neera to accompany him, moved to the eastward; and early on the morning of the 2d February (it had been raining heavily) he proceeded to a small wary (hamlet) a few miles from Goolinchy, under the impression that he should find a brother of Oomiah's and two or three men of the Gang. They surrounded the hamlet, and Ram Singh and another man entered the principal house. He was immediately beset by the men and women of the family, but observing Oomiah, he rushed at him and laid hold of him; but with the assistance of the people of the house, and by his own exertions, Oomiah extricated himself, and rushed past a sepoy standing near the door. He then leaped over a low wall in front of the house, and turned round and made a cut at Ram Singh, but the latter luckily had his dhottur (the cloth worn round the body) rolled up in his hand, and received the blow on it: the cloth was cut

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entirely through. Oomiah now with the six or eight friends who had been with him in the wary, ran with all speed towards a ravine a few hundred yards distant, pursued by the Sibundies, when all of a sudden about thirty men sprung up from the ravine. These were the rest of his followers, who had taken shelter under the bushes from the rain. The Sibundies were now obliged to discontinue the chase, and retired in the direction of the village of Moray. The Gang seemed greatly alarmed, and ascended some rising ground near them, to discover if possible where the rest of the detachment was, for they concluded that these few men were only part of a large force close to them.

They bent their course towards the Neera, and moved rapidly into the Satara territory. Captain Luyken with a light detachment, and Subedar Luchmungeer with a detachment of the Ahmednuggur Police Corps, being in the vicinity, followed the Gang, and pursued them into the hills Southeast of Salpie. Oomiah at length met his friends Bhojajee, and Khristnajee here with about forty men. When at Mole on the 4th February, they drew up three proclamations, addressed to all the Ramoossy Naiks in the Satara territory, stating that with the concurrence of Government they, Oomiah Naik, and Bhojajee Naik Ramoossy, and the Kolies and Dheres of the fort of Poorundur, called on them all to repair to the fort of Poorundur, &c.; strongly recommending all of them to be of one mind, to act with unanimity, especially if they regarded the rights and emoluments which they enjoyed,* &c. &c.

Oomiah, with Kristnajee, Ram Row Koley, &c. concocted this production, and Ram Row acted as secretary on the occasion. They found it now difficult to remain above a day or two in the same place, owing to the activity of the detachments; and as they had latterly suffered much from the want of food, they determined to return among their friends. A few hours, therefore, after they had dispatched these proclamations, (dated 5th February, 1832,) they set out for the Poorundur hills, halting

* In the Ramoossy language it was written, "Be careful and keep all these matters quite secret from the Europeans;" and it ends with imprecations.

near Walla, where they remained concealed during the day, and in the evening (of the 6th) they proceeded to Walla, plundered the Bunnyah's house there, and wounded a Dhero. The Gang were in number about seventy at this time, (although reported to be nearly twice as many.) As they entered Walla, two men proceeded with all possible speed to Dhound, two miles distant, to give information to Jemadar Bheema of the 17th Regiment posted there. He instantly prepared his men, and moved off with his guides. The night was extremely dark, and a high wind blowing. The Ramoossies with their plunder had quitted Walla, and were on their route to the Sakoordy hills when the detachment moving along was challenged. The Jemadar called out to know who they were, (with a view to ascertain if they were peaceable villagers:) in a few seconds two shots were fired, the balls passing over the sepoys' heads. All being satisfied that it must be the Bund, the detachment instantly returned the fire. After a few rounds the Jemadar wished to discover in what direction the Ramoossies had retired, as they had discontinued firing. The ground was very uneven, and covered with large black stones. As the men advanced they found the body of a Ramoossy that had been shot dead, and from subsequent information it appears that several others were wounded.

This unexpected encounter had a most powerful effect in our favour. It greatly disheartened the whole Gang, and reduced their number to about thirty-five. The rest fled and never rejoined, many of them having thrown their arms into the prickly-pear bushes: several of them were seized in a few days after this. The Naik that was killed was a relation of Oomiah's, and one of his most active adherents. * Ram Row Koley took his departure with his Kolies. They proceeded North to Chamargoonday, and from thence to Punderpoor, and then towards Kolapoor. Captain Boyd was requested to move South in pursuit of them, and he seized them about the middle of March.

After this blow it was supposed that Oomiah would repair immediately to the jungles on the Poorundur hill; information

* This Naik and another relation of his, received twenty rupees monthly pay.

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however could not be communicated to the detachments to admit of their scouring the hills, till the morning of the 8th. The Gang much alarmed, and most probably learning our intentions, only remained during the day in the hill, having quitted on the evening of the 7th. No troops could move from Sassoor, or indeed from any other place, when the Gang was in the vicinity, without the circumstance being immediately announced to them by some one of their numerous friends.

CHAPTER XVI.

A detachment arrives from Ahmednuggur.—Troops in motion at Aurungabad, in consequence of the reports circulated by the friends of the Bund.—Oomiah addresses a proclamation to the natives of India, calling on them to destroy the Europeans.—The Bund go to Pairgum: several of the Naiks seized.—Oomiah and his adherents greatly alarmed, secret themselves in the ravines.—They are discovered in the hills near Pinggory, and attacked.—They retire by Hurgooda, wounding several of the inhabitants.—Re-occupy their old haunts South of the Salpie Ghaut.—Several parties of Sibundies employed under Patells.—The chiefs of the Bund accuse persons at Poona of causing the disturbance.—The greater part of the troops withdrawn.—Government express their high approbation of the proceedings against the Ramoossies.—The Bund occupy the part of the country where the detachments, 8th Regiment, were posted.—Many fruitless attempts made to surprise Oomiah.—Bappoo Singh employed.—A skirmish between the Bund and some of the inhabitants near Greem.—A detachment of the 11th Regiment attacks the Ramoossies.—The Bund so harassed that they put one of their own men to death, as he was unable to accompany them.—They cross to the South of the Neera river.—Kalloo and his cousins rejoin the Bund.—They offer to destroy the chiefs, but are forbidden to do so.

On the 12th February two hundred men under Captain Livingstone, of the 8th Regiment, arrived from Ahmednuggur; these men were posted in the country North and East of Jejoory, with directions to keep up a communication with the Mamlutdars (the native collectors) of the districts of the southern boundary of the Ahmednuggur Collectorate, and to be guided in their proceedings according to any information that they might receive from them.

About this time, a body of horse and foot had shown themselves on the boundary of the Ahmednuggur district, adjoining the Nizam's frontier, and a considerable detachment of Cavalry

and Infantry marched in consequence from Aurungabad. Oomiah appeared to be ubiquity itself, for it was insisted that he was every where at the same time—in the Satara territory, in the Konkan, in the Nizam's districts, and in the Nuggur Collectorship. His numerous well wishers, aware of the advantages it would be to him to circulate such reports, were most industrious in propagating them, both for the purpose of harassing the troops and annoying the Government. It having become known that an application had been made to head quarters, that some of the detachment should return to their stations to assist in overawing, or acting against those who might show any disposition of favouring or aiding the proceedings of the Ramoossy Bund, a letter was written to Government, setting forth, "that notwithstanding the threatened disturbances at a distance, it seemed the wisest plan to keep the troops concentrated in the Poona district, and to strike first at the root of the evil in the Poorundur hills, in order to eradicate it effectually." Government in reply wrote—"The detachment will not be withdrawn: unity of action and command seems essential to success, and these should be vested in Captain Mackintosh, and our means not weakened by our undertaking enterprises distant from him."

The Gang proceeded now to the banks of the Bheema, moving gradually down the river; on the 16th February, while they were at the small village of Baboolsur, Oomiah, Kristnajee, and Bhojajee, with the assistance of two or three others, dictated to a Brahmun whom they employed as a scribe, a long declaration addressed to the Rajahs, Jageerdars, Enamdars, and all the inhabitants of Hindoostan, written in the names of Oomiah and Bhojajee, of the fort of Poorundur. This demoniacal production is too long, and there is too much repetition to give a translation of it. It sets forth, that it is by order of Government that the proclamation is published to the whole of the inhabitants of Hindoostan. All Rajahs, nobles, and all other persons, are directed to destroy the European gentlemen and soldiers, wherever they can find them; and that such persons as are most active in this work of destruction, shall be presented with Jageers, Enams, and money, by the new Government.

It is strongly recommended to all persons who have been deprived of hereditary rights and emoluments, to make themselves useful on the present occasion, that their rights might be restored to them. The whole of the population of Hindoostan is called upon to rise simultaneously, and cause a general uproar and confusion. The Infantry and Cavalry in the British pay are told to withdraw their allegiance from the Europeans, and to seize them, and that if they act contrary to this proclamation, the new Government will punish them. The property belonging to the Europeans to be plundered and destroyed. All treasuries to be plundered, and no person is required to render any account of what falls to his share. No revenue is to be paid to the Europeans. Such villages as pay revenue contrary to the orders given, shall be destroyed. Terrible imprecations are called down on the heads of all Hindoos and Mussulmans that will not conform to the spirit of the proclamation. It further stated, that it is declared in the Shastres that the reign of the Europeans is at an end. That they are to be exterminated, and a new and just reign is to be established.

The Naiks, at the time they published this proclamation, must have been well aware that it would be little attended to; in fact, it may be considered as an act of desperation on their part, fully indicating the helplessness of their situation, for they could not expect to accomplish more than an attack upon some of the treasuries.

The Bund proceeded easterly with the intention of taking some rest in the country round Perinda, but they found themselves surrounded here by various detachments, and learned that Essoo Neekary, one of the chief ringleaders, had been seized near Baramutty, and that Amrootah Naik, a brother of Oomiah's, (who had fled after the skirmish at Mandurdeo,) had also been apprehended near Perinda. The Gang therefore crossed the country rapidly towards the hills Southeast of Phultun. Oomiah now gave his long proclamation to a Dhere that had acted as their guide to the banks of the Neera, with strict orders to deliver it to the Patell of his village, who was to obey the injunctions laid down in the document.

The Patell upon receiving the proclamation very properly carried it to the Kamavisdar of Indapoor, who forwarded it by post, via. Sassoor, to Poona. It was long doubted whether Oomiah really had prepared and put forth this paper, and no certain information on the subject could be gained until he was apprehended. When he was qustioned respecting it, after he was seized, he said, laughing, that he had kept it some days by him, and then gave it to the Dhere, adding that it was nothing more than a frolic.

Oomiah having had some conversation with the Patell of a village in Phultundesh, when he was proceeding South, mentioned that it was his intention to go in the direction of Vissallgur and Sawunt wary—that he could not remain in this part of the country, while so many detachments were in pursuit of him. This information was in a few days made public, and without doubt produced partly the effect which Oomiah anticipated, of drawing the troops in the direction of Vissallgur: however a few only of the detachments in the Satara country moved South, and two of the light ones from the Poorundur district. A detachment advanced from Kolapoor, and another from Dapoolie, in the Konkan, towards Vissallgur, to oppose the Gang should they make their appearance there, or to overawe the discontented that might be anxious to befriend them.

Shortly after this, it was confidently reported that the Gang had gone into the Bheema Shunkur and Joonere hills, with the view of descending into the Konkan to plunder and to incite the Kolies* to rise and to obtain for themselves such terms as Oomiah had formerly extorted from Government.

A detachment marched from Bombay to check any inroads from the upper country, and to preserve order in the northern Konkan. The distribution of the reward for the apprehension of the Naik Essoo Neekary, produced a considerable reaction in our favour. The people did not expect that Government would have disbursed this money, (although such was the terms set-

* The poor deluded Kolies had twice previously tried Oomiah's scheme, but were forcibly put down, and learned such a lesson on the occassion, that they are not very desirous now to repeat similar attempts.

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forth in the proclamations,) and several had the honesty to state, that such was the general impression, for neither did they think that Government intended to punish Oomiah, as he was always permitted to do as he liked.

Several men now having more confidence in our proceedings, tendered their services to assist in seizing Oomiah, provided a promise was given to them in writing that Oomiah would be punished should he be apprehended. These men were assured that if Oomiah was seized by them, he should not return amongst them, and that no opportunity would ever be permitted to him to exercise his revenge on them; that they would secure to themselves the reward, and that Government would always regard them with favour and kindness, but that no paper of the description they required could be granted.

The reward offered for the apprehension of Oomiah, did not seem sufficiently large to tempt persons to volunteer to seize him, or to give such certain information as might lead to his seizure by the troops.

It is quite manifest that when a reward is to be held out for the seizure of such an influential person, it is necessary to consult the feelings of the people, and to work on their imaginations. The amount of the sum should be such, as to overbalance in their estimation the chance of risk and danger in which they are likely to be involved.

When the Gang reached the Mhadeo hills, in the end of February, the twelve Hetkurries who remained with them, represented that they could not endure the incessant work and long fasting to which they were subjected, and that they must be allowed to return to their homes. Both Oomiah and Kristnajee now told them, that they should receive for the future double pay, (twelve instead of six rupees a month,) and although there might occasionally be a scarcity of food, they hoped the Hetkurries would not despond; that ere long good fortune would return to them, and matters be settled as formerly, when their great and valuable services should be gratefully acknowledged and remembered.

On the morning of the 22d March, the Gang were discovered

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in the hills between Pinggory and Sakoordy. Information was conveyed to the detachments at Dound and Pangara. These hills are steep and covered with prickly-pear bush. The party from Pangara although close, unfortunately ascended a ravine too much to the northward. The Dound party came up with the Ramoossies, who had proceeded along a narrow and rugged ravine, and by a circuitous route had taken up a position on the face of a steep part of the hill fronting and overlooking the ravine by which the sepoys were advancing. The Gang by rolling down stones (with which these hills are covered,) and keeping up a fire from their musketry, completely checked the advance of the sepoys. One private was much hurt from blows he received from the stones, and two others were slightly struck with matchlock balls. One of the most active men of the Gang was shot through the thigh, but his friends carried him off.

Oomiah repeatedly called out to the sepoys not to follow him, that it was not his wish to molest them—why did they not remain quiet? that they were receiving two and half rupees additional allowance monthly, that he was only struggling for the purpose of obtaining something for himself, and why should they interfere—that it would be much better for them to remain quiet.

The inhabitants of the villages in the vicinity showed a great desire to aid the troops on this occasion; the Gang however retired before any reinforcements could join the detachment, and proceeded along the hills in the direction of the village of Hurgoodah. On their route they met some of the villagers in the hills, and Oomiah determined at once to check this rising disposition on their part to aid the Government. Accordingly, having overtaken a man belonging to Pureenchy, they desperately wounded him, (he died during the night,) and then entered the village of Hurgoodah. The greater part of the men were absent in the hills. The Naiks now asked the few whom they found in the village, how they dared to act as they lately had been doing, in giving information against them, and in giving assistance to the Government troops. The Ramoossies said they should punish them severely, and from abuse they proceeded to blows, and wounded ten of these poor men, several of them

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very severely; they burnt their grain, and two or three houses, then moved rapidly through the hills towards the Neera, after which no intelligence could be obtained respecting their movements. It appears they retired to their old haunts in the deep ravines, distant about two miles from the village of Peempoory Thorla, (the great,) a few miles South of the Salpie Ghaut.

While the Bund remained near Peempoory they procured supplies from some of their friends in the village. Oomiah sold several gold and silver ornaments during his stay here, to pay for the supplies. Early every morning he dispatched two Ramoossies to an adjoining hill to watch the approach of any troops. The Ramoossies returned in the evening, and a picket of Hetkurries took charge of the watch during the night. Lieutenant Hartley's detachment from Solesey, and Lieutenant Clark's from Salpie, frequently passed close to them. Towards the end of April, they came to the resolution of attacking Lieutenant Clark's party posted at Salpie. Their plans were arranged, when they began to reflect, that the advantages likely to accrue from such an attempt appeared uncertain, and that as the sepoy's muskets were always loaded, some of the Ramoossies would certainly fall, and the plan was eventually abandoned.

Several parties of Sibundies were now employed under active intelligent Patells, a Havildar with a detachment of sepoys being attached to each of these parties. The light moving detachments, and these parties of Sibundies, continually scoured the country in all directions, but the severe and unfortunate example Oomiah had made of the poor Hurgoodah inhabitants, completely deterred the villagers from giving any intelligence of the movements of the Bund. Some of the Ramoossy Naiks were employed at the same time, notwithstanding their attachment and admiration of Oomiah.

In a public letter, written for the information of Government, it was mentioned that various attempts had been made by the relatives and friends of the chiefs of the Bund, to throw all the blame of the present disturbance on persons high in the public offices at Poona, and other influential individuals in that capital.

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It was natural to expect, that these people would exert their utmost arts of cunning and intrigue, to effect their purpose in the present instance as they had done before. They persisted for nearly two months in making the most insidious proposals, and asking for permission to seize the persons alluded to. To this it was replied, that they must give in writing the names of those whom they declared to be the instigators of the present insurrection, and that the information should be immediately communicated to Government, that these persons might be apprehended, brought to trial, and punished, if convicted; but at the same time it was carefully explained to them, that Oomiah and his friends were much mistaken, if they entertained the slightest expectation at present of effecting any arrangement, as they succeeded in accomplishing in the former Bund—for, admitting the conviction of the persons accused in Poona, it would not protect Oomiah and his associates from the consequences of their misconduct whenever they were caught; or should they deliver themselves up, they would be brought to trial, and would be dealt with according to law.

The near approach of the monsoon, and the expense and inconvenience attending the employment of so large a force as that in the field, induced Government early in the month of June, to determine to withdraw the troops employed against the Ramoossy Bund, with the exception of three hundred men, who were to be disposed of, so as to check as much as possible, any acts of depredation.

Government had repeatedly expressed its high approbation of the mode in which the operations had been projected and carried on, and of the active and zealous exertions of the troops; whilst it was of opinion that, from the great number of the Gang that had been seized, its strength and spirit was completely broken, and judging of Oomiah's general character, that it was not likely he would ever be seized by the military.

On the other hand, Government were still urged to keep the troops out, as during the rains the chances of overtaking the Gang would be greater, owing to the difficulty of their effecting the passages of rivers and nullas, and from the circumstance

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of there being a greater probability of tracking them in the wet weather.

It so happened that the monsoon rains fell very scantily this season, and the Gang contrived to pass the months of June, July, and August, in the part of the district North and East of Jejoory, which had been occupied by the detachments of the 8th Regiment, now returned to Ahmednuggur.

The exertions of those that remained, were by no means slackened in consequence of the seemingly diminished chance of ultimate success. Many attempts were made during this time to surprise Oomiah, particularly by Captain Luyken, Lieutenant Long, and two parties of the Nuggur Police Corps; on one occasion Lieutenant Long made a rapid and fatiguing march, which he continued for the greater part of two nights, and the intervening day, in the expectation of coming up with the Gang; but it had moved off some time before he reached the place. A strong detachment of Horse* and Irregular Infantry was sent by His Highness the Rajah of Satara to Sassoor to co-operate with us. The Ramoossies, however, changed their ground constantly, and no detachment could move or prepare to move without their knowledge.

Early in the month of April, a man named Bappoo Singh, of Pairgawn in the Ahmednuggur district, who had been placed under restraint for having rendered assistance to the Ramoossies, was set at liberty on giving good security for his appearance. This man's character being well known, hopes were entertained of his being capable of performing some great service for us. A few days afterwards, two Ramoossy prisoners were set at liberty, and directed to remain with Bappoo Singh. He had previously become acquainted with a cousin of these Ramoossies, an active, powerful, and enterprising man, named Kalloo, who had quitted Oomiah after the skirmish at Mandurdeo on the 18th January.

Bappoo Singh was strongly recommended to exert himself in

* The Rajah had long before this placed a body of Horse and Sibundies at our disposal, to be employed within the Satara territory against the Ramoossies; and his Mamlutdars and other Officers were ordered to lend us every assistance, and to attend to such directions as might be sent to them relative to the Bund.

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winning these men over, and to persuade them to rejoin the Bund, and to avail themselves of some favourable opportunity for capturing Oomiah. They were furnished with passports drawn out in Mharatta and English, and they promised to do their best to realize the expectations that were entertained. The employment of these three men was kept as secret as possible They had a cousin named Nana in the Bund, who had considerable influence with Oomiah. By means of their women, they opened a communication with their cousin Nana. He said in reply, that upon Kalloo and the other two Ramoossies rejoining the Gang, he would agree to give his assistance to any reasonable plan of theirs.

Bappoo Singh was posted at Jejoory with some Sibundies, and the leaders of the Gang came to the determination of attacking him; they had learned that he had agreed to act against them, and that it was on these terms he had been liberated. Nana Ramoossy, however, remonstrated with Oomiah and the other Naiks on this occasion, and urged that Bappoo Singh had assisted in procuring the release of his two relations from confinement, for had they been sent to Bhore, they would have been executed; and that he would not consent to aid to injure a man to whom he and his relations were under such obligations—if however they were determined to attempt to surprise Bappoo Singh, that he would remain in the jungles near Kotley (three miles from Jejoory) until they should return. This argument had the desired effect, and they gave up the proposed plan of marching to Jejoory.

The troops were posted as follows for the rainy season; Captain Luyken at Sewry, Captain Kingston at Keekvy, Lieutenant Anderson at Pinggory, Lieutenant Long at Sonoury, and Lieutenant Loyd at Soupah, with several parties of the Ahmednuggur Police Corps moving about the district.

The Gang moved now more to the eastward and beyond the range of the different detachments. Having obtained provisions from the village of Greem, East of Patus and about twelve miles Northeast of Soupah, on the 20th August, the Patell of Greem communicated this circumstance to the detachment at Soupah, and to the Thanna of Row Peeplegawn.

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The Shaikdar (one of the Mamlutdar's assistants, and in charge of about fifteen villages) of Bheemthery immediately prepared to go in search of the Bund. He assembled about fifty of the inhabitants of the nearest villages, who armed themselves with sticks, swords, and some matchlocks, and commenced their march. The Bund were close to Greem, when some one of the Gang observed them, and called out that a "party"* was approaching. It was noticed that the men advancing looked like villagers. Some one said they might be sepoys in disguise. Bhojajee Naik, who is able to move at a rapid rate on his hands and feet (all fours,) proceeded to reconnoitre. Hes oon returned, having discovered that they were only ignorant villagers. It was proposed that they should secret themselves in a nulla close to them, with the intention of amusing themselves with the koonbies. The Shaikdar and his followers looked about in every direction in hopes of finding Oomiah, and when they approached the nulla, the Gang unexpectedly rushed out on them and put them to flight in a few seconds. One of the Shaikdar's party was killed and two wounded; the Ramoossies pursued them to the village of Greem, when some horsemen and sepoys were descried advancing in their direction, upon which the Bund retired into some strong ground. This occurred at 8 o'clock in the morning. The detachment advancing towards them proved to be twenty men of the 11th Regiment under Havildar Gunness Singh, and eight of the Poona Horse. The men anxious to surprise the Ramoossies, were fatigued by their rapid march, and they did not all come up at once. As the detachment approached the Bund, the Ramoossies asked the sepoys why they came after them, that the Bund had no wish to disturb them, why therefore run the risk of being shot, for if they (the sepoys) attacked them, they must defend themselves. Some of the sepoys told them to stop and not run away. The sepoys were desired to keep at a distance, and Oomiah remarked that they enjoyed good pay, and that as there was no Officer near, why should they expose their lives by attacking them. A

* The English word "party" is always made use of; it appearing more expressive to the Ramoossies and others, of a small armed body of men, than any term of their own.

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sepoy called out to Oomiah that they had come to cut his head off; upon which Oomiah replied that his head rested on the palm of his hand, that any body might have it who could take it. The Havildar was severely wounded, and unfortunately the detachment was left without a leader. The Gang had now made up their minds to make a furious attack on the sepoys, but a Ramoossy and a Hetkurry having been badly wounded, they thought it more advisable again to retreat. They retired somewhat in the form of a circle, taking every advantage of the strong ground. The detachment followed them till late in the afternoon. The Horsemen do not appear to have acted with any spirit in this affair, as the ground frequently afforded them opportunities of charging the Ramoossies.

The detachment from Jejoory marched during the night and proceeded in search of the Gang—Oomiah determined to cross to Phultundesh and visit his haunts at Peempoury.

This skirmish deranged for the time the plans of Kalloo and Nana Ramoossies, employed by Bappoo Singh, as their friends at the village of Jogoury had prepared an entertainment for Oomiah on the evening of the 21st, of which he had promised to partake; on which occasion it was determined if possible to seize him.

The Gang was now much pressed by the troops, and previously to their crossing to the South bank of the Neera, they considered it necessary to sacrifice one of their party. This man's name was Appah Kanarah. The unfortunate victim had suffered much from the *Dracunculus* in both his legs, and had become so greatly emaciated, that the members of the Bund had been obliged to carry him along with them for a period of two months. A Ramoossy of Waiedesh, and another from a village near Sassoor, were employed to terminate his existence, and they buried his body in the jungle. All of the Gang were bound over never to divulge this circumstance. Oomiah upon being questioned on the subject stoutly denied the murder, and accounted for the man's death in various ways, but subsequently when the particulars were described to him, he admitted that the man had been destroyed.

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It must be observed here, that Kalloo Ramoossy, when searching on one occasion for the Gang for the purpose of rejoining it, shortly before the skirmish at Greem occurred, was unfortunately seized at the village of Mandur by a party of the Nuggur Police Corps, as being one of the insurgents, and when he was obliged in consequence to show his passport, the sepoys would not credit his statement; and concluded that he must have obtained the pass by some fraudulent means; he was ordered to be set at liberty the same night, and no questions to be put to him. But the circumstance became somewhat public, that Kalloo had been seized and released, and it was conjectured therefore that he must be in the employ of the Sirkar.

Kalloo and his two cousins joined the Bund in Phultundesh, and having framed a plausible story to tell Oomiah, they showed him and Bhojajee their passports, adding that the only chance left them of escaping death or transportation, was by offering to seize the leaders of the Gang, and that they never intended, or never could perform so perfidious an act. Again they saw that their only chance of safety was by continuing with the Bund, and as a proof of the truth of their statement they produced their passports. A communication was kept up with them through the aid of some of their women, and it appears that they were closely watched by Oomiah and some others, and indeed that they had reason to feel somewhat alarmed. They were pressed to hasten the apprehension of the ringleaders; upon this they expressed their readiness to destroy them, if orders were given to them to that effect; this they were peremptorily forbidden, and directed to accomplish the object in the manner that had been pointed out to them.

It having been announced that it was intended to withdraw the greater part of the detachments in the field, employed against the Ramoossies, on the 8th of October a letter was addressed to the Government, requesting that the detachment might be permitted to continue for some short time longer in pursuit of the Gang, as measures were in progress by which it was hoped that Oomiah might be taken. Accordingly an order that had been issued for the recall of the greater part of

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the detachment, Government was pleased to suspend for the time.

It is to be noticed, that several of the prisoners had been executed, and the impression made on the public mind was such as so severe an example might be expected to produce. Still a portion of the well disposed, and others of the inhabitants who had shown a disposition to aid us during the operations against the Ramoossies, felt a considerable degree of uneasiness and distrust, in consequence of the reports in circulation that the troops were to be withdrawn.

The Hetkurries had been latterly pressing Oomiah for their pay, and for permission to quit the Gang and to return to their homes, being heartily tired of the dangers and privations to which they had been so long exposed.*

Bhojajee proposed to Oomiah to plunder some rich man's house, in order that he might obtain means to satisfy the present demands of the Hetkurries, but this counsel was declined and the Gang proceeded to the Bhore Ghaut, having sent in advance two men to obtain information respecting any treasure that might be passing between Bombay and Poona. These men returned without gaining intelligence of any remittance of money being on the road; they learned however that the Ramoossy prisoners who had been sentenced to transportation, had descended the Ghaut for Bombay two days previous to their reaching the place.

Oomiah did not appear much disconcerted by this unwelcome information, and remarked that the removal of their friends to Bombay was of no importance, that Kristnajee and Wittoo Naiks would manage to get the prisoners brought back to Poona, and that all of them would ultimately be pardoned, as had been the case on the termination of the former disturbance.

From the vicinity of the Bhore Ghaut, they proceeded along

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* One of their number, who had been severely wounded and taken prisoner, had a very narrow escape, as the Ramoossies were about to cut off his head, (according to their usual custom on such occasions,) when a brother interfered (who placed him under some bushes,) and said that he would recover sufficiently to join them in two days at the Khurry Puthar. By this means, the man's life was saved.

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the hills; afterwards descended into the Konkan and continued sometime in the neighbourhood of Jambool Para. The Hetkurries were now more anxious than ever to obtain leave to depart, but Nana and Kalloo urged them to remain, and to rest satisfied for the present with Oomiah's assurances, and promised they would exert themselves in their behalf.

These two Ramoossies had, in a cursory manner, alluded to the purport of the Government proclamation, in order if possible to discover what were the Hetkurries' sentiments on the subject; but the Ramoossies did not consider it safe to confide their intentions to them. Nana and Kalloo conceived that by pretending to assist Oomiah in persuading the Hetkurries to continue with the Gang, that they might gain his confidence and obtain more influence over him.

Towards the end of November, Oomiah quitted the Konkan, and on the 27th, in the evening, entered the village of Oulus, five miles from Moolsey. A Brahmun Jossy and the Patell were seized by the Gang, and roughly handled, and called upon to pay a contribution of five hundred rupees. The Gang entered the Brahmun's house, and whilst food was preparing for them, Oomiah made the Jossy write two letters, one to the Governor, and the other to the Collector at Poona. The letter to Mr. Giberne was not addressed in his usual respectful manner. He wrote in a high and dictatorial tone, setting forth that he had been unjustly treated, and that he was forced to fly to save himself; that although troops had been employed from Ahmednuggur to Sawunt Wary (in the Southern Konkan) to seize him, they had completely failed in all their attempts. He therefore recommended that the troops should be withdrawn, and that he would then remain quiet; but that there would be no peace until a treaty was established between him and Government. He added also, that he wished an answer to be sent through Kristnajee Naik, &c. and that he would allow the Collector eight days, and the Governor fifteen days time, to return a reply to his communication. When he and his adherents were treading the dense and solitary fastnesses of the Syadry range of Ghauts, entertaining wild ideas of liberty and

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power, and had dispatched his threatening letters, little did he contemplate the sad catastrophe that awaited him at the expiration of the period which he had named, for he was a prisoner in irons at Sassoor.

The Jossy had sent off to a village four miles distant, to inform a Jemadar and some Sibundies to come to Oulus without a moment's delay; the messenger did not mention that the Bund were at Oulus. The Sibundies reached the place about 9 P. M. On approaching the village, two of the Ramoossies who were on the watch instantly ran to inform Oomiah that a detachment had arrived. The Gang lost no time in proceeding to an eminence outside the village, taking the Brahmun and the Patell with them. Jemadar Shaik Ghassy repaired with his small party to the Brahmun's house, and the Gang ignorant of this, accused the villagers of endeavouring to frighten them by spreading false reports. The Ramoossies now entered the village, and when they approached close to the gateway of the Brahmun's dwelling, it was suddenly thrown open and several matchlocks fired by the Sibundies at the Gang. This staggered them at first; they advanced notwithstanding several times to rush into the building, but as the Sibundies kept up a fire upon them, they resolved on quitting the place, uncertain what might be the strength of the detachment. No injury was done to either party, although the gateway was somewhat studded with balls: but to be revenged on the inhabitants before they quitted the place, the Ramoossies burned several houses and a quantity of grain.

In a few days several detachments of the Ahmednuggur Police Corps and Sibundies searched the surrounding hills, and one detachment succeeded in tracing the route of the Gang to the South side of the Singhur fort; Cheemun Singh, a brother of Bappoo Singh's, had been detached with a party of Sibundies to endeavour to open a communication with Nana* and Kalloo. It so happened, that on the night of the 13th December these two Ramoossies, with their two cousins, obtained leave from

A twin brother of Nana'sleft Sassoor a few days before this to communicate with him, and to hasten the capture of Oomiah.

Oomiah to pay a visit to their relations in the small village of Bazarwary—Oomiah sent his friend Pandoo Naik with them to watch their conduct; Cheemun Singh had been in communication with several of the Bazarwary Ramoossies, and upon the arrival of Nana and Kalloo, Cheemun Singh was sent for, and notwithstanding that they were watched, they contrived to have a short interview with him. He told them that their conduct appeared suspicious, and that doubts were entertained at Sassoor of the sincerity of their intentions. Upon this, both Nana and Kalloo declared that they were as determined as ever to carry their plan into execution, but, that Bhojajee and Oomiah were so vigilant, suspicious, and intractable, that they had little influence over them. They told Cheemun Singh to remain as near to them as possible, and he to mention to the Officer at Sassoor that it was their determination to make an attempt in a few days, either with his (Cheemun Singh's) assistance or by themselves. These Ramoossies (at least Nana) had entertained considerable doubts as to the consequence of seizing Oomiah, but they had now just been informed by their relations at Bazarwary, that Essoo Neekary and others of the Gang had been executed at Jejoory, and this gave them confidence in our proceedings. Nana, however, wished to have his wife released, (she was a prisoner in one of the Punt Suchew's hill forts.) Cheemun Singh pressed them to fulfil their promise, and mentioned that he and his brother were directed when at Sassoor, to explain fully to Nana and Kalloo, that all reasonable demands on their part (of the Ramoossies employed with them) would be complied with. They proceeded to rejoin Oomiah, to whom and the other members of the Gang, they related the particulars of the executions at Jejoory. This was a most alarming blow to all of them, yet Oomiah, in his usual style of confidence, observed that none of his relations had been executed, which was a clear proof that it was neither the intention nor wish of Government to punish him, and that matters must ultimately be arranged to the advantage of all parties, but that they (the members of the Bund) must have patience, and submit quietly to his advice.

Oomiah was aware of these executions while he was in the

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Ghauts, and heard the reports of the intention to withdraw the troops, but all these circumstances were communicated to him by a female, and were kept an entire secret and not mentioned to the rest of the Gang.

On the 14th December Nana suggested quietly to the Hetkurries to press Oomiah for their arrears of pay. In the evening they loaded their muskets, and accordingly beset Oomiah, declaring that their pay must be given to them; they threatened that unless their demands were otherwise complied with, they would shoot him and afterwards destroy themselves, since it was quite clear that Government was fully determined on punishing all of them that were seized. Oomiah again expostulated with them, recommending forbearance and patience, adding that he would give them some money in a few days. At this time, they were in the hills about four miles from Bhore. Oomiah consulted Nana with respect to what he should do under existing circumstances. He told Nana at the same time, that Bhyroo Koodly,* the son-in-law of Joggoo Sinda of Ootroolly, (one mile from Bhore,) had some property of his, worth about one hundred and fifty or two hundred rupees. That Oomiah should thus cousult them, was precisely the object which Nana and Kalloo had been so long endeavouring to effect, since it would enable them to put their plan of seizing him into execution; and as they were well acquainted with Joggoo Sinda's family, they strongly recommended Oomiah to demand the money from Koodly, and that he could then quiet the Hetkurries.

It was known that Joggoo possessed some property, and Oomiah said that probably he would advance them a few hundred rupees, and it was settled if they did not succeed in obtaining money at Ootroolly, that they must plunder some rich man's house. However, Nana observed that he was inclined to think that they would get sufficient for their present wants at Ootroolly, and it was therefore arranged that they should proceed to the village that night. This was the 15th December.

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* This Bhyroo is an inhabitant of Sassoor, and was employed by Oomiah during the first Bund in disposing of the gold and silver ornaments which come into his possession.

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Oomiah selecting his cousin and old friend Bappoo Seleseykur and six other Ramoossies, with Nana, Kalloo, and Laroo, proceeded to Ootroolly.* Upon arriving within about eight hundred yards of the village, Oomiah directed Nana and Kalloo to go to Joggoos's house, to tell Bhyroo Koodly that he (Oomiah) was very anxious to consult him about procuring some money, and these men proceeded to the village, but in the first instance they went quickly to the Dherewary, and dispatched two Dheres with speed to Serwell, to inform Cheemun Singh that they had seized Oomiah and Bhojajee, and request him to join them with all speed. They now went to Joggoo Sinda's house. The door was fastened, yet Joggoo and his four sons recognised Nana and Kalloo's voice, but as they had been so long with Oomiah, the family became extremely alarmed, thinking that it was the Bund come to plunder them. They were presently induced to open the door, finding that there were only two Ramoossies, Nana and Kalloo, who now told them that they had brought Oomiah close to the village, and that they were determined to seize him, but that they wished Bhyroo and Joggoo to assist in executing their plan. The members of the family still much alarmed and perplexed, told the two Ramoossies that they must consult some others of the inhabitants. Several persons being assembled, it was deliberated whether they had not better seize Nana and Kalloo at once, and convey them to Bhore.† Upon which it was remarked by one of the Sindas, that the Ramoossies had passports in Mharatta and English from the Officer at Sassoor, so that it would be dangerous to seize them, and on the contrary much more prudent to assist them in seizing Oomiah. Bhyroo and Joggoo were afraid of taking an active part in the affair, both being apprehensive that the Bund might seize them and force them to pay a heavy ransom.

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* Before quitting the hills, to remove all suspicion of treachery, Kalloo's cousin Wittoo was left with Bhojajee and the rest of the Gang, seventeen in number.

† The villagers had previously sent the village barber to Bhore to ask whether they should seize Nana and Kalloo. It is to be recollected, both these Ramoossies with many others, had been obliged to fly from Bhore some time before this to save their lives; and a few months prior to Oomiah's capture, four of these Ramoossies were seized in a foreign village, and the person employed to apprehend them was rewarded by the Punt Suchew, who issued orders to have three of the Ramoossies immediately executed, and the other to be imprisoned in a hill fort.

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A son of Joggoo's therefore agreed to personify the father, and the village Koolkurny to represent Bhyroo; Nana and Kalloo having supplied themselves each with a rope, accompanied by the two men, approached a hedge a short distance from Joggoo's house. Here the two villagers sat down, and were instructed to rise when Oomiah advanced near them, to salute him, and then to resume their seats. Their faces were covered to prevent their features being seen. The Ramoossies proceeded to inform Oomiah that they had experienced great difficulty in persuading Bhyroo and Joggoo to quit their houses, as they feared that is was the intention of the Gang to extort money from them, and that they would not come beyond the hedge close to the village. This was about 10 P. M.

Oomiah therefore proceeded towards them, accompanied by Bappoo Soleseykur, Nana, and Kalloo. The other six Ramoossies remained with Larroo, Kalloo's brother. As Oomiah approached the two villagers, they rose and saluted him and then sat down, and he and Bappoo also sat down opposite to them. Oomiah held his naked sword across his body on his lap, and as Bappoo was the stoutest of the two, Kalloo instantly laid hold of him, while at the same instant Nana seized Oomiah. They were immediately both well secured with ropes; during this time Oomiah shouted and called loudly for assistance. A messenger was now dispatched to Bhore for some Sibundies, and Kalloo went to ascertain how Pandoo and the other Ramoossies were engaged. He met them advancing within about three hundred yards with their uplifted swords: they inquired the cause of the noise and uproar which they heard in the village. Kalloo told them that some Gheessaries (a description of wandering blacksmiths) were squabbling and fighting amongst themselves. The Ramoossies observed to him, that they thought that Oomiah and his friends had been caught by the Punt's people; Kalloo said, Oomiah is arranging for the money with Koodly who appears backward in advancing all that is required. Kalloo then took these men back to the spot they had quitted, and sat down with them seemingly quite unembarrassed. After having remained a considerable length of time, he said he would go to the village and learn the cause

of the detention of the party. Kalloo now remained with some of the villagers near Oomiah, and Nana ran towards Bhore to expedite the arrival of the Sibundies. During Kalloo's absence, the villagers had expressed great alarm lest Oomiah's followers should come and rescue him and punish them. Nana was required to exert all his presence of mind at this time, to guard the prisoners and prevent the villagers quitting the place.

When the Sibundies arrived, Nana and Kalloo requested them to assist in seizing Bhojajee Naik. They replied, that it was quite sufficient to have apprehended Oomiah, and that in seizing Bhojajee some of them might be wounded. They accordingly took charge of the prisoners, and moved towards Bhore, but Nana and Kalloo remained to rescue their two cousins, who might be murdered by the Gang when they heard of Oomiah's seizure. They with three Ramoossies went and told Pandoo and the five others, that Oomiah wished them to come and partake of some food which the villagers had prepared for the party. Having by this means enticed them to the village, they suddenly seized them, saying that resistance on their part was useless, as Oomiah was a prisoner, and that there was a large body of troops at hand. All the Ramoossies however escaped, with the exception of one Kooshia of Kotley. Nana took charge of him and proceeded to join the detachment on the route to Bhore, while Kalloo and Larroo determined to join Bhojajee before Pandoo and the others could rejoin them; Larroo was to communicate and give the signal to Wittoo to quit.

These men being well acquainted with the ground, took a short cut to the hills, and running up to the Gang told them that a party of the Punt Suchew's men had tried to surprise them in the village, and they then inquired if any of their party had returned. The Gang immediately prepared to move; Kalloo with a view of bringing them in contact with Cheemun Singh's detachment, and to a distance from Pandoo, suggested to Bhojajee that they should advance towards the river. When they had proceeded in that direction about seven or eight hundred yards, they heard Pandoo and another Ramoossy calling out from the spot they had left. "Hollo, Bhojajee, Bhojajee, come

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back, come back, Nana and Kalloo have seized Oomiah—be quick, be quick." This was a sufficient hint for Kalloo and his two cousins. They instantly took their departure for Bhore.

On the 16th, five different detachments from various directions reached Bhore, and Oomiah with the two other prisoners were brought to Sassoor. Bhojajee with his party did not hear the particulars of his capture for three days. He returned to the Poorundur hills with his followers in great distress and consternation. Pandoo and his friends did not overtake Bhojajee, and wandered about by themselves till Pandoo* and another were seized.

On the day after Oomiah's arrival at Sassoor,† one of the Hetkurries delivered himself up. He mentioned that the Gang were in the greatest imaginable distress, and that they had moved towards the Neera. Several detachments were immediately set in motion after them, but they lost all traces of them in the Salpie range of hills. Bhojajee parted with the Hetkurries when ascending these hills. They proceeded to the Konkan. Only one of them who had become much attached to this Naik, remained with him. The Bund was now reduced to eight persons. A few days after this, they were surprised by the inhabitants of a small village near Nullgoond, and one of the Ramoossies was seized.

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* This Pandoo (a brother of Wittoo Naik's) was always a most notorious character as a member of the Gang during the first and last disturbance. He is a tall well made man, extremely active and powerful, and of a wild and savage appearance. He was rash and bold, and of a rather cruel disposition, and much dreaded by the inhabitants of the smaller villages. Ram Singh of the Ahmednuggur Police Corps, with his men, seized him, having persuaded some of his relatives to betray him. When Pandoo was discovered and surrounded by the sepoys, he attempted to destroy himself. At the time he was brought to me he was quite furious, and could not be persuaded to give any account of himself. I remarked to him that the ball that passed through his thigh on the 22d of March did not seem to have done him any injury; the scars were at the time visible. Pandoo denied having ever been wounded, and said he knew nothing of the skirmish I alluded to. He had a great dislike to a Brahmun taking his deposition, saying that the Brahmuns were not to be trusted, and when it was read over to him, he doubted much if the Karkoon had read all that he had written. After this Pandoo became quite outrageous, and insisted on being executed on the place where he then was sitting; upon being informed that he might depend on having his case fairly inquired into, he became more tranquil. He was tried and transported.

† Mr. Giberne, the Collector, was at Sassoor when Oomiah was brought in as a prisoner, and although he had known him well, he could scarcely recognise him, so greatly was he altered in appearance, having become dark, thin, and emaciated.

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The night of the day on which Oomiah was brought to Sassoor, he was questioned very particularly concerning the attachment of the Hetkurries and Ramoossies to Bhojajee. He in reply stated, that the fidelity and honour of the Hetkurries was great, indeed proverbial, and not to be suspected, but that equal reliance could not probably be placed on the Ramoossies. He frequently declared that he never would have been caught, had it not been for the deception practised on him by Kalloo and Nana. When he afterwards was told that one of the Hetkurries had surrendered himself, he immediately remarked, "The instant the circumstance becomes known to Bhojajee, he will separate himself from them." This turned out to be the case.

That Oomiah was a person of very considerable ability can scarcely be doubted, for without talent and judgment, he could not have secured to himself the respect and terror of the population of the district. By his influence and conduct, he rendered himself very popular among the men of his own tribe, and a portion of the lower orders of the population. Many of the unemployed military admired him for his hospitality, and respected him as a successful leader, while the numerous religious mendicants, and other needy persons who visited Sakoordy, were singing his praises in all directions for his charitable donations to themselves; for the Vyraggies and Goossynes who visited the temple of Jejoory paid their respects to him, and he invariably presented something to each of them, telling them at the same time, that he bestowed all that his means could afford.* He has frequently been seen to take part of his own wearing apparel or that of his wife's that might be near him, and cast it to some poor and needy creature. Although a reckless and a hardened robber, he had little pleasure in accumulating money, and his wife often remonstrated with him in vain on the subject of his prodigality. His character as a husband was peculiarly correct. He set his face against all licentious conduct. On this account, he had a serious quarrel with his elder brother.

* To the Brahmuns at Jejoory he made an allowance of five rupees a month, which he punctually sent to them on receiving his pay.

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I may observe here, (as it is on record,) that it was the opinion of the inhabitants of the country that Oomiah aspired to empire, and that he kept in view the conduct and line of proceedings pursued by Sewajee the founder of the Mharatta state; however, times and circumstances were very different. He was a man of low caste, but he possessed much shrewdness, intelligence, and activity, and would have proved a most useful partisan to a native government during a period of discontent and confusion.

He has proved, that he possessed the art of warmly attaching his followers to him. It caused them great anxiety and incessant watchfulness to guard against surprise by the troops, as the prisoners always alluded to the distress they suffered, but being naturally a hardy race, they became reconciled to the hardships and dangers that had been thus forced on them. He knew when it was necessary to check their natural impetuosity, or to cheer their flagging spirits. He appears himself, amidst the perils and difficulties by which he was surrounded during the late disturbance, to have displayed great patience, a steady perseverance, with unshaken fortitude. He prided himself much on the dexterity and address with which he always managed his Gang, and baffled our efforts to seize him. He remarked one day, that his character in this respect was well known at Calcutta and over all Hindoostan, as well as in England.

Oomiah's widow resides with his mother at Bhewndy: of nine children only two sons and a girl are alive. The eldest boy was with his father till the latter was seized. The second is the smartest of the two.

As the Gang during the former disturbance was in the habit of constantly committing robberies, whilst other parties of Ramoossies in different parts of the country were also engaged in plundering, it may be considered extraordinary that Oomiah did not plunder more during the late insurrection, and that the district should have continued so remarkably quiet as contrasted with former times. Partly to account for this, it is necessary to observe, that the only three attempts the Gang made to plunder, namely, at Bazar wary, Walla, and at Oulus, they were

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on each occasion immediately encountered by some of our troops which produced great alarm among the members of the Bund. Oomiah therefore soon learned, that if he ventured to plunder, immediate notice of the place of his retreat would reach some of the detachments to enable them to attack him; and rather than incur such risk, he considered it more prudent and safe, to restrain his predatory habits and even to submit to great privations, and paying at times for the supplies he required. Again, it is to be stated, that shortly after we had commenced operations, ten of the Naiks, and about sixty of the men of his own Bund had been seized, and that between thirty and forty other Ramoossies had been secured, who were concerned in committing numerous durrorrahs. During the time I was employed in the district, there were only two Gang robberies committed, and the Ramoossies engaged were apprehended and sent to Poona.

To the Brahmuns and others in the pay of Government he was in the habit of talking in a cavalierly and arrogant manner, neither caring for or respecting them, and when they attempted to check his presumption, he has observed, "You are sadly mistaken; you certainly don't suppose that I am to be compared to a Brahmun. I am a different sort of person from your Streemunt Bajee Row. I am not to be dealt with in the same manner. The English cannot drive me from the Poorundur hills as they hurled Bajee Row from his throne. They tried their strength and skill once against me and they failed. The English are aware of the activity of the Ramoossies, and of the attachment and prowess of my followers. They will gradually grant and concede, rather than quarrel with me."

When the Mamlutdar of the district remonstrated with him and his Naiks, on the irregularities which they committed, and the disrespect shown to his authority, he replied—"Attend to your own duties, we shall attend to ours, what do you mean by reporting matters to Poona—to goad us, and force us to take shelter in the jungles again?"

There have been instances of Oomiah entering the Brahmun's houses, and they dared not offer any resistance to this

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annoyance, and he was in the habit of sitting down on the same carpet,* which to them was very offensive; and whilst talking and joking, he at times used to pat them with his hand. To these prejudiced and intolerant people, such odious familiarity was extremely distressing and disagreeable. The natives high in the employ of Government, he occasionally visited, as well as Jageerdars and Enamdars, and he invariably requested them to provide himself and his followers with some refreshment.

On one occasion, when the Mamlutdar was at Jejoory, he found fault with a man of Sakoordy, for being so backward in paying his rents, and made some allusion to Oomiah at the same time. This man started immediately for his village, and mentioned to his friend Oomiah what the Mamlutdar had said. He, with a large party of his followers, proceeded to Jejoory. Upon reaching the house in which this Brahmun lodged, the Ramoossies were informed that he had just finished his ablutions, and had commenced performing his accustomed worship to his household gods, before he could partake of his breakfast. Oomiah unscrupulously entered the house with eight or ten of his followers, and told them to call the Brahmun. He, somewhat agitated, made his appearance, on this rude summons. The Naik, and those with him, asked how he dared to cast aspersions on his character. One of the Ramoossies also called out, "You had better take care, or probably your body will be found some night without its head." Many explanations were offered, after which Oomiah intimated his intention of quitting, but hinted that he wanted some money. A rupee was tendered, which he refused; he said he must have ten, which sum was presented to him.

The wife of the Brahmun having heard of this unpleasant occurrence, and greatly dreading some evil in consequence of the threat, went to Jejoory to obtain an interview with Oomiah

* During the Hindoo Government a Ramoossy was never admitted inside of the door of a Kuchery, (court); whatever might be his business he was obliged to state it standing at a distance—but since Oomiah had met with so much consideration from the English, he and other Ramoossies took advantage of the circumstance, and people deemed it advisable to show him more attention than they ever dreamed of doing before. Persons of low caste were not allowed to approach the carpets used by Brahmuns in public offices formerly.

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and spreading her sarry before him, said "My husband is your brother, I am your sister, and these children are your nephews and pieces, so pray do not break the bracelets on my wrists.*" At the expiration of a few weeks, Oomiah came to Sassoor and paid the Brahmun a visit; on taking his departure he asked for a present, but the Brahmun excused himself. Oomiah took his leave, but immediately returned and entered by the rear door of the house, when he was encountered by the host, who asked him what he wanted. He said, "I am come to pay my respects to my sister, (the Brahmunee,) that she may give me and my followers some food."

I have mentioned the above circumstance, that it may be seen how much Oomiah was dreaded by the district Officers; the Brahmuns also, and other persons who possessed property, and residing in unprotected villages and in insecure houses, lived in a miserable state of alarm, constantly expecting a nocturnal visitation from some of his retainers. It is time to close the account of this notorious man's career. The crisis of his destiny was fast approaching. He was brought to trial at Poona before the Judge of circuit; on which occasion he admitted the validity of the charges brought against him, and consequently he was found guilty of treason and sentenced to be hanged. He was accordingly executed, along with two of his comrades, on the 3d of February, 1832. During the period of his incarceration at Poona, a number of persons visited the jail to have an opportunity of seeing him.

I may be permitted to offer my opinion on the conduct of the troops employed in suppressing the late disturbance. I must bear testimony to the very active and indefatigable exertions of all the Officers and sepoys, which were highly creditable to them. From the strong nature of the hilly country in which the operations were carried on, and the great difficulty, at times, of procuring supplies in the small and poor villages in the hills, the duty which they were called on to perform became most harassing and fatiguing, whilst they were frequently subject to

* Women on the death of their husbands are obliged to dispense with such ornaments.

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great disappointment, in consequence of the successful efforts made to mislead them by the propagation of false reports; several of the Officers, however, and a large portion of the sepoys, were inured to such arduous service, and all of them seemed actuated by a lively spirit of zeal and enthusiasm. A more than ordinary degree of vigour was consequently exhibited in the measures that were pursued, whilst a corresponding degree of unanimity prevailed, and a proportionate share of success attended their labours. Mr. Giberne, the Magistrate, displayed his accustomed zeal on the occasion, lending all his influence for the restoration of tranquillity in the district, well aware, that this could not be accomplished while Oomiah continued at large.

CHAPTER XVIII.

Government possesses much information respecting the state of the Police. A few remarks offered.—The bad effects of an inefficient Police.—The people wish to have some alterations made respecting the punishing of offenders.—The charges against accused persons to be well inquired into, before they are committed for trial.—The necessity of protecting the property of the lower classes.—The efficiency of small bodies of disciplined men.—Assembling corps in large cantonments; the advantages in some respects of doing so doubtful. The sepoys easily managed.—The necessity of prompt measures being adopted to disperse a Bund.—Employing desmooks to aid the Police.—The irregular division of Pergunnahs.—Proposals respecting the Naiks of the predatory tribes; their pay.—Reductions not advisable; the population of hilly tracts much oppressed.—Mamlutdars; to attend to their characters.—The Collector's assistants stationed in the districts; advantages of the arrangements.—Observations respecting the best description of troops to be employed against the predatory tribes.—The character of the Purdessy sepoys; remarks respecting the unemployed portion of the inhabitants, recommend recruiting from the Konkan and Dekhan—with some further observations.

Although Government are in possession of much valuable information on the subject of the Police, and it is one that has been treated in a masterly manner, by others better qualified for the task, still as the peace and happiness of a country (particularly India) must greatly depend on a good and efficient Police, I trust I shall be excused for venturing to make a few observations relative to it. It is to be recollected that in the

vicinity of a tract of naturally strong and hilly country, where a defective and inefficient Police exists, the most uncomfortable feelings of alarm and insecurity are produced among the peaceable and unprotected portion of the community; more especially when they see or hear of formidable bands of plunderers bursting forth from their lurking places, during both the day and night, carrying off the little property of their neighbours, while those who have little or nothing to lose, are often obliged to propitiate the plunderers by a timely offer of a small supply of food to save themselves from cruel treatment. This state of things becomes eventually highly detrimental to the commercial interests of the country, and it is to be borne in mind, that it tends to alienate the attachment and respect of the population from the British Government; for when weighing the advantages and disadvantages of living under our rule, the chief credit the mass of the population are willing to grant us is, that we protect them more effectually from robbers and plunderers, than their own Kings and Governors formerly did, and that in our dealings with them we exact no more rent or tax, than at the time of settlement was stipulated for; and if necessary we even lessen* our demands, whereas the demands of the native Governments were uncertain, and most commonly increased, although levied generally with some consideration to their circumstances.

When we reflect on the wonderful revolution that has pla-

* It is much to be regretted, that the benevolent intentions of our liberal and fostering Government to alleviate the distressed condition of the poor farmers, by granting them remissions when there has been a failure of the harvest, is, however, too frequently defeated by the intrigues of Mumlutdars, Shaikdars, and Koolkurnies, and sometimes of the Patells of villages; many of these poor people rarely benefit, at least to the full extent of the indulgence that was solely intended to be conferred on them. It is to be hoped the spread of education among the lower orders, and showing more consideration to the higher classes, will gradually put a stop to this and many other evils. That it will induce a higher tone of moral feeling among all, and that consequently they will become more spirited and independent; for there is such a disposition to cringe to the will of their superiors, that it is almost inconceivable to what extortion the majority of the poorer description of farmers will submit to, rather than run the risk of displeasing the native revenue Officers and Koolkurnies; who possess extensive means of distressing persons who will not bend to their views. To those unacquainted with the character of the Brahmuns, it would seem quite surprising to see with what tact many of them manage their intrigues, and the effrontery and boldness with which they carry them on, especially in the Mharatta territory, although in appearance they generally look all gentleness, simplicity, timidity, and innocence.

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ced us as rulers over this extensive country; and notwithstanding the ready and constant desire of the British Government to improve the condition of the inhabitants, it would be unreasonable not to expect to hear the clamorous voice of discontent frequently breaking forth from among those classes that feel most depressed from being in a state of subjection to foreigners. We therefore hear many of the inhabitants complain loudly of the slow and uncertain manner in which criminal justice is administered under our Government, and that the punishment awarded to robbers and murderers is in general much too lenient. There are some grounds for complaint, but the delay principally arises from the extensive duties which our Magistrates and Judges have to perform, and the difficulty of obtaining the necessary evidence; perjury and forgery prevails to a very great extent, and delays must occur in passing sentence when the trial apparently has been brought to a close.

With the former Government, the criminal law in general was administered in a summary manner; as offenders were seized, they were after a slight investigation often put to death, or one or both hands or feet, or probably their nose or fingers, were chopped off; much depending on the caste and connexions of the prisoner, and the influence of his friends, and the means he possessed of bribing his judges. In those days, Sirdars and Jageerdars had also the power of dispensing justice to their own followers. The natives in the exercise of this power, were always very desirous of hearing the criminal confess his guilt of the crime laid to his charge. To the judge it commonly mattered little, under what circumstances the unfortunate man uttered the words "guilty," whether the confession was voluntary, or whether extorted from him; but his admission of guilt seemed to operate as a salve to the conscience of his judge, and sentence was unhesitatingly passed upon him. It is also a subject of complaint, that persons of desperate and bad character are set at liberty, after having undergone punishment, (probably of hard labour,) without having previously exacted security from them for their future good behaviour. Their object in requiring security here, is chiefly with the view of

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checking the spirit of revenge in which they are known to indulge. This mode of proceeding would, I believe, be in conformity with the principles of our laws, and being consonant with the ideas of the native community, it seems worthy of more attention; the committing Magistrate might always announce it to persons sentenced to imprisonment. Again, they say, that owing to the nature of the evidence required by our Adaulut or courts of justice, it is next to an impossibility to convict a robber of crime. They are told, that it is necessary to seize the man in the act, or with the stolen property in his possession; but how seldom this can be effected. They are anxious that collateral proof should be more attended to, and add, that if they have recourse to violent measures in protecting their property, or in securing the plunderers, they are liable to unmerited censure. They also complain much of being frequently and unnecessarily summoned to attend the Adaulut from their families and homes, as witnesses, and that they are detained for a long time on such occasions, and that the expense and inconvenience they are put to is often ruinous.

The charges against persons accused of felonious acts, should be well investigated before they are handed up before the session Judge for trial, as the trial of any of these desperate characters, if not convicted, is attended with bad consequences, exclusive of the reasons before alluded to about witnesses being summoned from a distance. I am sure it would prove highly beneficial to the public interests, were a public prosecutor employed, or some one deputed from the Magistrate's office to attend the Adaulut during criminal trials.

It may be stated that Government has, for some years past, shown a most anxious wish to attend to all measures connected with the Police, with the view of rendering it as efficient as possible. As it is by the hard labour of the cultivators and lower orders, that the Government exchequer is chiefly filled, it is but just, that every effort should be made to render their little property secure from robbers and plunderers. These men state, that it is with the utmost difficulty, and such as entails much distress both mental and bodily on themselves, that they can

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pay the demands of the Sirkar, for that gold and silver has gradually been disappearing from among them for some years past;* the consequence is, that in the small villages at a distance from our cantonments, and not near any large commercial towns, they experience the greatest difficulty in realizing the money for which they may have sold the produce of their fields, for the purpose of paying their dues to Government. During the period of the native Government, large bodies of irregular horse and foot were dispersed over the country; this tended much to circulate considerable sums of money in the most distant villages, which ensured to the cultivators a much readier market than at present, and enabled them to pay their rents with greater facility.

Shortly after the country came into our possession, a few Horsemen and Sibundies were stationed in the small villages in the hills three and six miles distant from each other; this checked the proceedings of plunderers, while they assisted in rendering the condition of the poor villagers easier, by disbursing their pay amongst them. But unfortunately for all parties, the call for economizing, or some pressing necessity, has caused these small parties to be withdrawn, under the impression that the country was perfectly quiet, and would continue so; in fact, that it was quite useless to keep them in places where there services were not required. This has too frequently proved to be a fallacy, for when the parties of horse and foot, whose presence only were the means of preserving tranquillity, were withdrawn, outrages were perpetrated: and the robbers by degrees became more audacious in their conduct, until the Police of the district required in time to be increased; and frequently the services of detachments of the regular Infantry were required to restore order. A number of persons who had held hereditary and other appointments in the Police of the hilly districts, under the old Government, used to avail themselves of such opportunities to press their claims on the notice of the Government. As connected with this subject in a slight

* It is well known to them, that much of the valuable currency of India has been abstracted within these twenty years past from circulation, to be remitted to Europe by commercial men, as well as some of those retiring from the Company's service, who have accumulated private property.

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degree, I may observe, that the system of discipline established in the native army in the British pay, has rendered the men so efficient, that a small party of men now perform duties, which large bodies of irregular troops under the native Princes were required to execute. This has thrown a large portion of the inhabitants out of employ, it may be said, for in the existing state of the country there is scarcely any employment for the redundant part of the population, principally composed of the discharged military: these, and many other discontented persons, have been reduced to extreme distress, and driven often to plunder to support themselves.

Although it was partly with the view of reducing the heavy expenditure of Government, and partly for the purpose of bringing the army into a higher state of discipline and military order, that the various corps and detachments stationed in different parts of the country were withdrawn, and assembled in large cantonments far distant from each other, yet there is reason to suppose, that the true interests of the state, in some respects, have by no means benefited by the change. By withdrawing all the troops that were detached over the country, the certain circulation of considerable sums of money was discontinued in those particular places, while the evil disposed were overawed by their presence, and no measures could be devised to remedy the consequence.

The continued system of drill and strict discipline has in a great measure become habitual to the sepoys, yet chiefly owing to the unceasing and severe duties they have to discharge, especially since their numbers have lately been reduced, many of them consider the life of a sepoy a very irksome one. On ordinary detached duty, or on field service, the Officers have then opportunities of seeing the native Officers and sepoys at all times; and from the freedom of intercourse that takes place between them, each party becomes familiarly acquainted with the other. This good understanding produces the best feelings; the sepoy finds that his little wants and wishes are more readily attended to and complied with (obtaining slight pecuniary aid occasionally from his Officers, or leave of absence from

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parade if any of his family are unwell, or obtaining employment for a brother or relative, either in the public service or in that of an individual, &c.) Again, an Officer possessing the requisite knowledge and confidence of his men, is more capable of performing his duty, however arduous it may be; while by his conduct he insures the fidelity of the sepoys to the British Government.

It is well known, that while there are few men more acutely alive to a sense of severe and harsh usage than the sepoys, at the same time, there are few more sensible of kind and indulgent treatment. Their faith and attachment is great, and they show an anxiety to anticipate the wishes of such Officers as are popular with them, and there is no difficult or dangerous service which they would not cheerfully perform under their guidance; but for the present I must resume my subject; therefore when a Bund is formed, or in other words, a body of insurgents, composed chiefly of the predatory tribes, and headed by some notorious leader, who becomes on the occasion a nucleus for the evil disposed to rally round; and they appear in open rebellion by setting the local Police of the district at defiance, either for the sake of realizing money, or for the purpose of forcing Government to comply with certain claims which they may have thought proper to put forth, and they commence plundering in all directions, both policy and humanity demand, that immediate and most decided measures should be adopted to seize and disperse them. To effect this, a sufficient number of troops under experienced Officers ought to be employed at once, to insure success to their operations. By the rapidity of such arrangements, the discontented at a distance are overawed, and prevented joining the insurgents. Every encouragement should be held out to the inhabitants, to communicate freely with the troops such information as they may be in search of; at the same time, they ought to be urged to co-operate with the various detachments, or to act independently by themselves. For this reason, permission should be granted to reward in the most liberal manner, those who performed any service of importance, whether sepoys or villagers; for the chances are, that the greatest efforts on the part of the troops will prove unavailing,

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unless they secure the cordial assistance of some of the most active and intelligent of the inhabitants, who are well acquainted with the characters of the most notorious persons amongst the population, and those who are likely to support the Gang with food, money, or advice, when they are hard pressed by the troops, and will be able to point out the persons who are in the habit of receiving charge of plundered property, and disposing of it. When the Gang has been harassed and compelled to disperse—continuing to follow up the same steps, will insure the capture of the majority of those who composed it.

It is evident, that unless the most prompt steps are taken to crush such proceedings at the commencement, it is to be feared that before the offenders can be brought to justice, much misery and distress will be caused to the inhabitants by the Bund; and that many of these in the small villages, will inavoidably experience much vexation from the sepoys and persons employed in the intelligence department, notwithstanding all the precautions that may be adopted to prevent such irregularities. The probability is, that in consequence of unnecessary delay, it will cost much harassing labour, much time and money, ere peace and order are re-established. It is presumed that active operations on such occasions, with a timely example of just and severe punishment, would be extending mercy to many a misguided man, who might be induced to join the insurgents from seeing the Police of the district remain unsupported. With the view of rendering some efficient local aid to the Police of districts, I some years ago (with some other proposals) suggested the advantage of employing the Desmooks of towns and small districts for the purpose. These men continue to enjoy all the rights and perquisites to which they formerly were entitled, but owing to the influence they possessed, and having become deeply involved in the system of corruption and embezzlement, their services have been dispensed with in the fiscal department; however, I am disposed to think, that their influence might prove extremely useful, either in supporting the Patell's*

* Unfortunately the Patellship is not such an enviable office as it used to be; the Koolkurnies supported by the Manlutdars and Shaikdars have, in many instances, contrived to deprive the Patells of a great share of their influence and

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authority when he needed such aid, or in communicating to tho Government district agents, information respecting any outrages which may have been committed, or which may apparently be in contemplation; for Desmooks being in general persons of considerable inetlligence, have the means of gaining information, respecting the conduct and habits of the inhabitants of the various villages with which they are connected. It would be necessary to grant these men but very limited authority, for there is the greatest risk of authority intrusted to natives being abused, unless they are aware that their proceedings are closely watched by an independent and vigilant superior authority.

The very irregular and singular manner in which the boundary line of the various pergunnahs (districts) of a Collectorship are defined, is very objectionable and inconvenient on account of revenue, as well as police duties; it only requires to inspect the map of any of the Collectorates in the Dekhan to be satisfied of this. I know many deep and large ravines, hilly and jungly parts of districts, well known as being celebrated lurking places for robbers, which are distant from eighteen to twenty-five and thirty miles from the Thanna of the district within the boundaries of which they are situated, while the same places are not above six to twelve miles distant from another or nearer Thanna. These circumstances may appear of little importance to many persons, but they are inconveniences which should be remedied to render the Police efficient; they greatly interrupt a zealous officer in discharging his duties, while to the robbers they too frequently afford opportunities of evading the Police. In the letter before alluded to, some observations were made respecting the necessity of employing a greater portion of the predatory tribes as local police of districts, whilst it was suggested, that they should be post-

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authority, particularly in the small villages, and as their responsibility in many respects remains the same, and they do not experience the same consideration, it renders them rather discontented The interests of the Ryuts are much safer in the hands of the Patells than in those of the Koolkurny. The former will occasionally impose on them, but in general his feelings and interests are too closely linked with theirs, to injure them; he is one of themselves, while the Brahmun Koolkurny in quite distinct, and possesses less sympathy of feeling with them.

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ed in small parties where their services might be required; and that the Naiks should not possess any great extent of authority, but that they should be liberally paid, and kept independent of each other, and only to be controlled by the Mamlutdars, whose duty it would be to watch their conduct closely, to prevent them exacting improper dues from travellers, or entering into a compromise with robbers.

The duties of many of the Naiks, Bheels, and Kolies, (and formerly of the Ramoossies,) from the arrangements which it has latterly been found necessary to make, in reducing the number of Mamlutdars (native collectors of revenue) extends at present over tracts of country including at times a portion of several pergunnahs, so that they are liable to be called upon, by two or probably three Mamlutdars at the same time. This is of course objectionable for very obvious reasons, it enables the Naiks to show too great a spirit of independence, which must prove detrimental to the public interests, should the country be of a naturally strong description. The pay of these people upon the occasion of a robbery taking place, was liable to be stopped for an unlimited period of three, six, or twelve months, or till the stolen property was recovered. As the men employed under these Naiks were in general adventurers, and persons in very distressed circumstances, when deprived of their pay, it is well known that many of them were driven at times to commit the crimes which it was their duty to prevent. A different mode of payment was proposed, by making a small deduction from their pay monthly, and coming to a settlement by discharging the arrears once in every six months, according to the ancient usage of the country. From the balance thus to be retained in hand, deductions were made to meet the losses sustained by gross neglect of duty on the part of the Police; much villany continues to be practised by many of these Naiks and their followers, but should it at any future period be considered advisable to limit the extent of their duties, I would by no means lessen their pay, to defray the expense of establishing any number of additional Naiks. This is too common a practice under our Government in almost all departments, and it seldom proves economical. It renders the persons whose pay

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is reduced, discontented, and makes them exert their wits to make up the loss from some other often unlawful source. As these Naiks receive some perquisites, (Ballotah, &c.) which of course they forfeit all claim to, in certain villages, when they act as guardians no longer to these places—it would be most advisable and just, to increase their pay rather than diminish it, notwithstanding their duties have decreased. Although it is necessary to lessen the expenditure, still it is necessary to be particular in the inquiries set on foot, to ascertain in what particular department, and from whose pay the deductions are to be made. The character of the persons, the situations they hold, the influence they possess, as well as the nature of the country in which they reside, should be taken into consideration. All the natives are fond of show, rank, and titles. The Naiks of the predatory classes who were employed in the police of districts under the former Government, had certain perquisites presented to them at particular periods by the inhabitants, as before explained, and which are continued in many instances, and ought to be allowed to die a natural death. This added to their dignity, and it was a consequence highly prized. It was only a few years ago, that an active and most useful police officer who was prohibited levying the accustomed perquisites of his office, was driven into rebellion. He was a man of considerable influence from his character, and had established his name as a most notorious plunderer many years before that period. He considered that his dignity, as well as his pocket, had suffered from the order that had been issued, and after fruitless endeavours to obtain an increase to his pay, he with one or two friends soon appeared among his native mountains at the head of a body of nearly four hundred men; and had not the most active steps been taken to apprehend him, he would have been immediately joined by hundreds of discontented persons, many of whom were in our pay, but on curtailed allowances.

In hilly districts where the predatory tribes form the chief part of the population, and are the cultivators of the soil, it would seem good policy to reduce the assessment; many of these are notoriously bad characters, while others of them are

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hard working and industrious; yet living in the greatest misery, chiefly owing to the influence of Koolkurnies', Bunneahs', and Sahookars' agents, who too frequently, with the connivance of the Government agents, have regulated nearly all their dealings in the most arbitrary and oppressive manner, the consequence of which is, that they are overwhelmed with debts. From the complex manner in which the accounts of the most usurious interest and principal with other items,* are mixed-up, they become completely ruined, and often obliged to fly from their houses to escape these troublesome creditors, or to raise the money by any means.

The peace and tranquillity of a district depends much on the character of the Mamlutdar, (the native collector and magistrate) that presides over it; many of the men employed as Mamlutdars are persons of talent and well acquainted with all matters connected with the collection of the revenue, consequently it might be supposed, highly qualified for discharging the duties of the fiscal department, but most unfortunately they are with very few exceptions, extremely deceitful, being inconceivably corrupt and dishonest. And in many instances, they have a mildness of manner and there is such a want of these bold, active, and enterprising qualifications, necessary for a superintendent of police to possess, that they are not always calculated for holding

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* Many a Koonby has to apply to a Bunneah (Waany) or merchant for a sufficient quantity of grain to sow his fields, as few of them are in such circumstances as to admit of their preserving any good seed grain from their own stock of the preceding season. It is very usual for the Bunneah to demand from 50 to 100 per cent. remuneration at harvest time, or a certain portion of clarified butter (ghee,) if the Koonby keeps a herd of buffaloes. When grain is cheap and there is no prospect of its rising in price, the Bunneah keeps quiet, but when there is a demand for both, and it is certain that the farmer has a supply of neither on hand, he is called on to discharge the debt, or he must submit to have it converted into money at the highest bazar rate, and it is then placed to his debit. The mode of collecting the revenue, and the high rate of assessment, forces the farmers to have extensive dealings with these Bunneahs. In the account explained to the Koonby of his affairs, there is a statement of accummulated arrears (termed balances) due for a series of years, and which very probably had been partly or wholly cancelled by order of Government; then his share of cash taken up as a loan, or of that in the name of the village community, and disbursed in paying the various public and private demands against him; afterwards follows the Tukkavie account, (money advanced by Government during periods of distress,) for which some of the farmers are unjustly charged interest, and it is well known that the Koolkurnies avail themselves of such opportunities to settle their own private accouuts with the Koonbies. In fact it would require a person of no ordinary intelligence to comprehend their dealings, and to detect the rogueries of the Koolkurnies and money dealers.

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the appointment, in parts of the country where the predatory tribes are both numerous and troublesome.

In selecting a Mamlutdar for an unsettled tract of country, his character and capability for regulating the police duties, should be most particularly attended to. It is of course necessary that he should not only prevent persons in the employ of Government, but all others, from conniving at irregularities, or in any manner benefiting by one portion of the people plundering the other; for oppressive acts are very apt to drive persons of unsettled habits from their homes, and too frequently force them to subsist by robbery.

One of the most judicious measures lately adopted by the Bombay Government, and one which promises to afford great protection to the interests of the inhabitants as well as to those of the state, is that of permanently stationing the Collector's assistants in the districts, in charge of two or three pergunnahs or talooks of each collectorate. These gentlemen have the power of effecting much practical good, by establishing a free and confidential intercourse with the people, which can only be done successfully by divesting themselves of the trammels of office, and watching vigilantly the conduct of clever and influential persons of their own departments; (for there is scarcely a native who has been employed for any length of time under the same European officer, and secured such gentleman's favourable opinion, and entire confidence, that will not avail himself of his situation to commit the meanest and most oppressive acts, his avarice urging him to seek every opportunity of advancing his own pecuniary interests and those of his relations.) These gentlemen will then have opportunities of checking such acts of interference and injustice as before alluded to, and preventing in a great measure the system of embezzlement and speculation which exists to such a very great extent in the fiscal department all over the country, and to the extinction of which very pernicious system, many of the Collectors have for years directed their most able and zealous exertions.

This arrangement will also affect the local Police of districts; it will tend greatly to render it much more active and efficient,

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for all parties will see the necessity of being more circumspect in their conduct, from their proceedings being more closely watched by their superiors.

There can be little doubt, that if matters could be so arranged as to preclude the necessity of removing Collectors and their assistants so frequently from one appointment to another, as exists at present, it would afford very general satisfaction, for the ryuts say that it often happens a Collector or his assistant is removed from among them, just as they have succeeded in becoming acquainted with him. Although they have the utmost confidence in the justice and integrity of the European character, they dread communicating freely with the gentleman placed over them on a subject of importance, unless they are personally acquainted with him, or he is famed for being of easy access, and being kind to those who approach him. A Koonby might wish to communicate some nefarious transaction, but he holds back, being uncertain whether the subject of his representation would be inquired into, and that he might afterwards be left at the mercy of some native in authority, who would contrive to be revenged on him, for they have numerous opportunities of doing so.

Some observations respecting the description of troops supposed to be best adopted for being employed in the pursuit of the different predatory tribes, when they form Bunds (gangs) of insurgents, are offered here with all due deference.

A very large portion of the Bombay army consists of Hindoostan men. It must be admitted that these men termed Purdessies (foreigners,) more especially the Rajpoots, from their size and figure, with their independent and military gait, have a most imposing appearance. Among the numerous Purdessies that enlist in the Bombay regiments, although we find a few Kanoujiah Brahmuns, still many of them are of inferior and some of the most degraded classes, persons who may be considered mere adventurers, respecting whose character, name, or village, nothing is known. Many of the Purdessies are frequently found extremely turbulent and discontented, and particularly overbearing in their behaviour to their superior non

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commissioned and commissioned Officers, should the latter be natives of the Konkan or Dekhan, more especially when on detached duty without a European Officer. It therefore seems desirable that the Hindoostan men should have native officers of their own caste with them on such occasions, although there are instances of native officers of the Purwarry caste, retaining them in high order.

The Purdessy sepoy is in general a well formed man, good looking, active, intelligent, very cheerful and high spirited, and well dressed when off duty; as water is one of the greatest luxuries in India, the Purdessy is in great distress if there happens to be a scarcity of this necessary of life where he is stationed. In physical force he is superior, but he has more prejudices than the natives of the Dekhan and Konkan, and will not so readily submit to privations and hardships as the Bombay sepoy, therefore he is not so well calculated as the more hardy, active and patient man of this presidency to be engaged in operations against the predatory tribes, when these take refuge in their hills and jungles. The Purdessy is more liable to sickness, when traversing the wilds into which his duty leads him on these occasions, and it is a very great disadvantage to him, that he is unacquainted with the Mharatta language, at least, seldom understands it sufficiently well, to enable him to communicate freely with the inhabitants, for in such irregular warfare, the services of intelligent individuals, and those of conciliating manners, are often put in requisition; yet I have seen some of the Purdessies, extremely active and zealous, while engaged in the most harassing and disheartening of duties. It is worthy of notice that the offspring (frequently in the first instance illegitimate) of the Hindoostan Rajpoots, who have settled in the Dekhan, are generally a very superior race of men, very active and intelligent, possessing considerable energy of character, and a high degree of ancestral pride.

Allusion has already been made to the large proportion of the population within the Bombay territory that remain unemployed, and who are consequently involved in much distress; and as it is desirable to ameliorate their condition as much as

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possible, it may be observed, that no measure would tend more effectually to accomplish this, than by restricting the recruiting for the army to the limits of this establishment. By adopting such an arrangement, greater tranquillity might be insured to the country, and at the same time no additional expense would be entailed on Government; indeed, it might prove highly advantageous in a financial point of view, by retaining and circulating more money in the interior of the country, than is at present to be found there. For several years past, large remittances in gold have been annually made to Hindoostan, and when we know that there were upwards of twelve thousand Purdessies lately in the Bombay army, it may be truly said, that the inhabitants of the Konkan, and the Dekhan, have not for some length of time been treated with that degree of consideration and regard, that their claims and merits demanded. It ought not to be forgotten, that it was those parts of the country that furnished the active, hardy, and faithful sepoys that first established, and have maintained the high character, and distinguished reputation of the native army of this Presidency.

Although it may be considered advisable to employ a few Purdessies in the different regiments, with the view of increasing the number of mixed castes in each corps, still from five to eight men a company, would be quite sufficient for all purposes. A much larger or unlimited number, might be sanctioned for the service of the Cavalry if deemed necessary, but both justice and policy require that a more liberal and ample provision should be made for such men of our own provinces as feel disposed to seek employment by entering the ranks of our army. The firm footing we have established in India, is mainly to be ascribed to the admirable management, and arrangements, connected with the constitution of our native army. The wise and judicious system of recruiting, invaliding, and pensioning, with all the attendant comforts, has hitherto insured the devoted attachment of the men; but our situation in many respects is much altered; the spirit of rivalship and enmity that existed for such a length of time among the natives, and which led to our being often brought forward as the mediators in their quarrels, is nearly extinct. Our open enemies are

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now comparatively few, while our secret foes have increased in number. We have become the supreme rulers of a most extensive empire, and the advantages and rewards we confer on the natives of the country, should consequently be on principles of the most liberal, just, and benevolent policy. A very great improvement has lately taken place, respecting the employment of natives in the civil branch of the administration, by employing them more extensively in responsible situations, and on higher salaries. It is generally admitted that an improvement is much required in the mode of remunerating a few of the old and meritorious native officers of the army. With the British Government it is a characteristic feature, to make a marked distinction between the pay of civil and military classes, but setting aside the justice of the claims of these men, to be remunerated in a proportionate degree with their civil brethren, policy points out the absolute necessity of it. I shall conclude these remarks by adding that great care should be taken that no measures are adopted, or any orders issued, calculated in any manner to affect the prejudices of the sepoys, or make them suppose for a moment, that any alterations in the least degree disadvantageous to them, of a pecuniary nature, were in contemplation. Let us avoid doing that which might shake the unbounded confidence they have reposed in our honour, our faith, and our generosity.

The observations embraced in this concluding chapter, may be considered of too general and irrelevant a nature, and therefore uncalled for; but in touching on such matters, my object is twofold, the hope of private, as well as the public interests being benefited however slightly, by my having done so; for every suggestion that leads to the adoption of measures that contribute to alleviate distress among a poor people, will naturally tend to check and prevent irregularities and acts of violence; and where there is security of property, and peace reigns, there will be little need for the services of a hired and expensive Police esatblishment. The people are well aware, that the watchful and fostering solicitude of the British local Government is such, that many oppressive acts of the natives in subordinate authority placed over them, only require to be fairly represented to insure a speedy remedy.

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APPENDIX.

In the account of the Poorundur Ramoossies it ought to have been mentioned, that the Ramoossies of the small village of Korralla, on the North bank of the Neera river, and East of Jejoory, possess some land in that village on the Meerassy tenure; this they obtained as being the descendants of one of the Patells of the place, in whose family, at one period, a female of the Ramoossy tribe resided.

The Ramoossies of Jejoory are Khomneys, and the Patells of that town bear the same surname. It is said that the Ramoossies claim rights and dues in consequence, which the Patells do not acknowledge. I am aware that an unfriendly feeling exists between the parties, for the Patells declined going security for the Ramoossies, when I called on them on one occasion to do so. The Patells usually go security for the watchmen, unless they are persons of notoriously bad character.

The Ramoossies of Roherry, near Bhore, enjoy fifty begahs of enam land near Ootroolly, (the village at which Oomiah was seized.) This ground was bestowed on them as a reward for services rendered by them many years ago to the desmook of Amboorah. One of the members of the junior branch of this family, having quarrelled with the representative of the elder branch, the latter was assassinated, and the younger branch usurped the rights of the elder: but the widow of the deceased being far advanced in a state of pregnancy, effected her escape and secretly took refuge in the house of the Ramoossy Naik; every possible attention and comfort having been rendered to her, she was in the course of a short time safely delivered of a boy: when he attained the age of maturity, he

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was, with the assistance of the Ramoossy Naik, reinstated in his rights.

The 3d paragraph in the 29th page is incomplete without adding the following.

The travellers proceeding on their journey will probably observe three or four men sitting in the middle of the road some distance in advance of them, apparently engaged eating paaun soopary, for upon the approach of the travellers, one of the party will pretend that he is busy cracking a soopary nut between two stones, whilst another is tendering tobacco to his companions; two or three of their friends, well armed, remain concealed behind some bushes or stones in the vicinity, and should the travellers offer resistance when called upon to surrender their property, the party call out in a threatening manner, that they had better deliver it up: otherwise they will all attack them and kill them.

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Abstract Return of the Ramoossies in the Poona Collectorate, for the year 1832.

Names of Districts.	No. of Villages.	No. of villages including enam ones in which the Ramoosies reside.	Total No. of Ramoossies present.	No. of Ramoossy watchmen empld.	Allowance from Government. Quantity of land held in enam.	Allowance from Government. Value of land in enam.	Allowance from Government. Value of sundry perquisites.	Allowance from Government. Total.	Allowance from the villages. Account of Ballotah Allowance.	Allowance from the villages. Value of sundry perquisites.	Allowance from the villages. Total.	Grand Total of the Allowance.
					Begahs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.
1. Sewnair	176	33	103	58	....	.. . ..	12 1 18¾	12 1 18¾	10 . ..	91 2 ..	101 2 ..	113 3 18¾
2. Khair	90	45	184	106	....	.. . ..	.. . ..	.. . ..	412 1 01	442 3 31¼	855 . 32¼	855 . 32¼
3. Paubul	66	62	149	108	147¼	147 . 59	61 . ..	208 . 59	844 2 93¾	444 1 ..	1288 3 93¾	1497 . 52¾
4. Huwailee	84	84	196	196	131¼	124 2 95¼	.. . ..	124 2 95¼	2328 . 12	.. . ..	2328 . 12	2452 3 07¼
5. Poorundhur..	87	87	487	413	3221½	2261 3 98¾	352 2 75	2614 2 73¾	1004 2 30	423 3 ..	1428 1 30	4043 . 03¾
6. Indapoor	86	86	217	107	....	.. . ..	.. . ..	.. . ..	1417 2 16¾	.. . ..	1417 2 16¾	1417 2 16¾
7. Mohol	135	61	74	74	717½	367 3 55½	43 1 75	411 1 30½	853 2 82¼	398 3 32¼	1252 2 14¾	1663 3 45¼
8. Bheemtherry	92	65	326	153	1621	879 2 13¾	.. . ..	879 2 13¾	1328 1 73½	.. . ..	1328 1 73½	2207 3 87¼
9. Mawul	....	50	36	31	....	6 . 31½	92 2 ..	98 2 31¼	291 3 ..	676 1 ..	968 . ..	1066 2 31¼
10. Barsee	....	5	23	23	....	.. . ..	.. . ..	.. . ..	.. . ..	877 2 43¼	877 2 43¼	877 2 43¼
11. Kuryat Baramutee	20	20	54	39	480	325 2 ..	.. . ..	325 2 ..	.. . ..	31 2 ..	31 2 ..	357 . ..
		598	1849	1308	6319	4112 3 53½	561 3 68¾	4674 3 22¼	8491 . 09½	3386 2 06¾	11877 2 16¼	16552 1 38¾
12. Kusba, Poona &c......		1	100	74			7800 . ..	7800 . ..				7800 . ..
			1949	1382				12474 3 22¼				24352 1 38¾

Abstract Return *of the Ramoossies in the* Ahmednuggur *Collectorate, in the year* 1832.

Names of Districts.	No. of Villages.	No. of villages including enam ones in which Ramoossies reside.	No. of Ramoossies present.	No of watchmen employed.	Caste of Ramoossies. No. of Bhakah.	Caste of Ramoossies. No. of Holgahs.	Allowance from Government. Quantity of land held in enam.	Allowance from Government. Value of enam land.	Allowance from Government. Pay in account of services.	Allowance from Government. Account of sundry payments.	Allowance from Government. Total.	Allowance from the villages. Estimated value of the Ballotah.	Allowance from the villages. Estimated value of sundry perquisites.	Allowance from the villages. Total.	Grand Total of the allowances.
							Begahs.	Rs q. rs	Rs	Rs q.	Rs q. rs	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.
1. Kurmulla	83	52	85	85	11	74	45	33 3 ..	..	27 2	61 1 ..	331 · 50	539 1 08¼	870 1 58¼	931 2 58¼
2. Koorty	62	62	104	80	20	84	510	342 · 75	..	.. ·	342 · 75	723 · ..	1415 · ..	2138 · ..	2480 · 75
3. Sungumnair	..	14	118	19	118	..	10	12 2 ..	100	.. ·	112 2 ..	.. · ..	.... · ..	.... · ..	112 2 ..
4. Kurda	106	73	136	136	114	22	..	.. · ..	..	87 2	87 2 ..	.. · ..	1461 3 50	1461 3 50	1549 1 50
5. Ankola	..	..	132	132	132	..	..	.. · ..	..	.. ·	.. · ..	.. · ..	.... · ..	.... · ..	.... · ..
6. Sinnur	..	..	52	4	52	..	30	30 · ..	240	.. ·	270 · ..	.. · ..	.... · ..	.... · ..	270 · ..
7. Ahmednuggur	..	37	34	23	11	23	..	.. · ..	..	.. ·	.. · ..	192 · 75	845 2 81¼	537 3 56¼	537 3 56¼
8. Nassuck	..	..	15	7	15	..	20	20 · ..	..	.. ·	20 · ..	.. · ..	12 · ..	12 · ..	32 · ..
Total		238	676	486	473	203	615	438 1 76	340	115 ·	893 1 75	1246 1 25	3773 3 39½	5020 · 64½	5913 2 39½

Abstract Return of the Ramoossies in the Territory of the Rajah of Sattara.

Names of Pettahs or Districts.	Total No. of villages.	No. of villages guarded by Ramoossies.	Total number of Ramoossies.	No. of watchmen in the different village.	Allowance from the Sirkar. Quantity of land held in enam.	Value of enam land.	Value of land given for services.	Amount of pay.	Cash deducted from the revenue.	Total.	Allowance from village accounts. Estimated value of the Ballotah allowance.	Estimated value of perquisites.	Total.	Grand total of allowances.
					Begahs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.
1. Khutow.....	156	156	1063	823	5725¼	3990 2 25	1266 1 93¾	144 . ..	200 1 50	5601 1 68¾	1667 2 25	255 1 ..	1922 3 25	7524 . 93¾
2. Koregoon ...	74	74	262	218	869¾	1333 . 38½	396 . ..	794 2 ..	....	2523 2 38½	....	238 2 25	238 2 25	2762 . 63½
3. Phulton.....	72	72	518	373	2438½	3005 1 ..	2287 2 ..	156 . ..	184 . ..	5632 3 ..	....	....	....	5632 3 ..
4. Jowlee	..	4	3	3	6¼	4 3 12½	....	....	2 . ..	6 3 12½	13 2 ..	6 . ..	19 2 ..	26 1 12½
5. Waie........	98	98	357	269	1421¼	1299 1 43¾	....	....	349 2 ..	1648 3 43¼	....	....	....	1648 3 43¾
6. Phunderpoor	148	148	332	332	....	....	806 1 ..	858 . ..	....	1664 1 ..	2682 2 31¼	197 1 75	2880 . 06¼	4544 1 86¼
7. Khanapoor ..	146	146	260	219	2912¾	1819 2 12½	....	132 . ..	219 . ..	2170 2 12½	....	472 . 08¼	472 . 81¼	2642 2 93¾
8. Sattara.	60	60	92	77	96¾	258 2 ..	....	80 . ..	90 2 ..	379 . ..	234 . ..	289 . ..	523 . ..	902 . ..
		758	2887	2314	13471¼	11711 . 23¼	4756 . 93¾	2114 2 ..	1045 1 50	19627 . 76	4597 2 56¼	1458 1 81¼	6056 . 37½	25683 1 13½
In the Jageer of the Punt Suchew....			124			960 . ..				960 . ..				960 . ..
Total			3011			12671 . 23¼				20587 . 76				26643 1 18¼

Abstract Return of the Ramoossies in the Zilla of Poona, Ahmednuggur, Sattara, &c.

Names of Zillahs.	No. of villages guarded by Ramoossies.	Total No. of Ramoossies.	No. of Ramoossies employed as watchmen.	Caste of Ramoossies.		Income from Sirkar's accounts.					Income from village accounts.			Grand total of allowance.
				Bhakahs.	Holgahs.	Value of land granted to the watchmen of villages.	Value of land granted from services.	Amount of pay.	Value of sundry perquisites.	Total.	Amount of Ballotah allowance.	Value of sundry perquisites.	Total.	
						Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.	Rs q. rs.
1. Poona Collectorate	599	1949	1382	1949	....	4112 3 53½	....	7800 . ..	561 3 68¾	12474 3 22¼	8491 . 09½	3386 2 06¾	11877 2 16¼	24352 1 38¾
2. Ahmednuggur, do.........	238	676	486	473	203	438 1 75	....	340 . ..	115 . ..	893 1 75	3773 3 39½	1246 1 25	5020 . 64¼	5913 2 39½
Sattara	837	2625	1868	2422	203	4551 1 28¼	....	8140 . ..	676 3 68¾	13368 0 97¼	12264 3 49	4632 3 31¾	16897 2 80¾	30265 3 78¼
	758	3011	2314	3011	....	12671 1 28¼	4756 . 93¾	2114 . ..	1045 1 50	20587 . 76	4597 2 56¼	1458 1 81¼	6056 . 37½	26643 1 13½
	1595		4182	5433	203	17222 2 56¾	4756 . 93¾	10254 2 ..	1722 1 18¾	33955 1 73¼	16862 2 05¼	6091 1 13	22953 3 18¼	56909 . 91¾
Country of the Nizams and Raja of Kolapoor ...		200												
Total	1595	5836				17222 2 56¾	4756 . 93¾	10254 2 ..	1722 1 18¾	33955 1 73¼	16862 2 05¼	6091 1 13	22953 3 18¼	56909 . 91¾

TRANSLATION

Of a Copy of what was said to be inscribed on the Copper-plates belonging to the Kolies of the Fort of Poorundur.

"FREEHOLD grants to Essoo Naik, son of Kristnajee Naik Chooha, and Hybut Naik the son of Venket Naik, and Duttoojee Naik the son of Ramjee Naik, and Bhyrjee Naak the son of Sone Naak, from the King of Bedur, in the Arab year 587; on a copperplate it is written, that in the fort of Poorundur at the Sendry Bastion, they had been going on with the building, but that it was unfinished at this time: the King saw in a vision, that if the eldest son and his wife were given (viz. to be buried in the foundation) the work would prosper—such was the King's dream. The Prince awoke, and getting up, sent for Essoojee Naik Chooha, and explained to him the nature of his dream; upon which Essoojee Naik said, that he would (try to) effect the desired object, and although difficult, that he would accomplish it. Having stated this much, he sent for Bhyre Naak, and related all the particulars (of the dream); hearing which Bhyre Naak answered, 'I will give my eldest son Nath Naak and my daughter-in-law' (for this purpose.) When he said this, Essoojee Naik represented to the King that he (Bhyre Naak) was willing to give his son and daughter-in-law; all was arranged on the 8th of the dark half of asswin; on the right hand side of the Sendry Bastion, Nath Naak and Deowukaie (his wife) were both buried (alive), after which the works of the bastion were finished; and the King came from Bedur to Poorundur to see the fort, and having inspected the Sendry Bastion, His Majesty expressed much satisfaction. He granted the fort of Poorundur entirely to Essoojee Naik, and Bhyrjee Naak, the King gave from the fort of Poorundur (205) two hun-

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dred and five hoons (money of the time a hoon worth about four rupees) and from the two villages of Nhavie and Bhonggoly (705) seven hundred and five hoons, after which the King returned to Bedur, Essoojee Naik cccompanied His Majesty. After this Essoojee Naik and Venkut Naik were both detached against Abdul Shaw; having punished the enemy and obtained victory, they returned to Bedur. The monarch being extremely pleased, he granted to them at Poorundur, money, the Sir Naiky and Enam land (freehold) in different villges as follows.

The Sir Naiky of Rajgur for	Rupees	5,000
The Sir Naiky of Torna fort for		4,800
	Total Rupees,	9,800

Land in the following 17 villages:

In	Sewry,	7½	Chours	In	Belsur,	2	Chours
	Kherebary,	10	do.		Sassoor,	5	do.
	Peemply,	1	do.		Koldury,	2	do.
	Chambly,	4¼	do.		Pandy,	4¼	do.
	Keekvy,	1	do.		Singhur hill,	2	do.
	Mhour,	1½	do.		Mandur,	1½	do.
	Pareenchy,	3½	do.		Wagoly,	3	do.
	Narrain,	1¼	do.		Khullud,	1½	do.
	Soopah,	2	do.				
					Total,	50¼	Chours

(equal to 6030 Begahs) and the (9,800) nine thousand eight hundred rupees were granted in freehold, and a deed bestowed about a year afterwards. The King went on a hunting excursion. On this occasion Essoojee Naik Chooha killed a royal tiger, which he placed before the King; His majesty being greatly pleased, directed the Naik to ask what present he wanted. Having respectfully saluted the King, after a short silence, he represented, that the fort of Poorundur and the Sir Naiky, and freehold lands of different villages and Nhavy, and Bhonggoly, both these villages, and money, were formerly bestowed; 'and all I ask for now, is that the grant above alluded to, should be written out on a copperplate; that the tribe of Kolies may alone continue entitled to it, and that no other may interfere

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with it, according to this represention a copperplate should be prepared.' The King being well pleased, called both Dummul Punt and Beerbul, and gave them to understand that he had previously given up the fort of Poorunder and all its stores, &c. to Essoojee Naik Chooha; they were therefore to deliver over all to him, and Beerbul got all the old Deeds from Essoojee Naik, and from these prepared that written on the copperplate—therefore you and your offspring are to enjoy this grant from generation to generation, and he who shall deprive you of the same must be born of a hog."

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ERRATA.

From hurrying the work through the press, numerous inaccuracies have taken place. The following are the most prominent.

Page 7	line 2	from the bottom, for there, read their.
18	3	of the note, for if, read of.
28	24	for of, read off.
36	30	for Koonby's, read Koobies.
42	20	for thy, read they.
43	10	of the note, for Salesey read Solse.
44	1	for inferent read indifferent.
50	8	of the note, the word either to be omitted.
54	2	for intercource read intercourse.
55	23	for detachmant read detachment.
72	24	the word "and" to be omitted.
89		last line, 2d parag. for devision read division.
96	30	for cloths read clothes.
97	30	for waive read wave.
112		last line the 4th during the day and 4th, read the 4th during the day and 3d at night.
133	10	for seventy read seventeen.
"	12	for settled read settle.
142	25	for villagers read villages.
144	34	for more read move.
167	3	13th chapter, for attack read attach.
168	17, 31, 32	—for mouth read mo-att.
214	37	for treading read threading.

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